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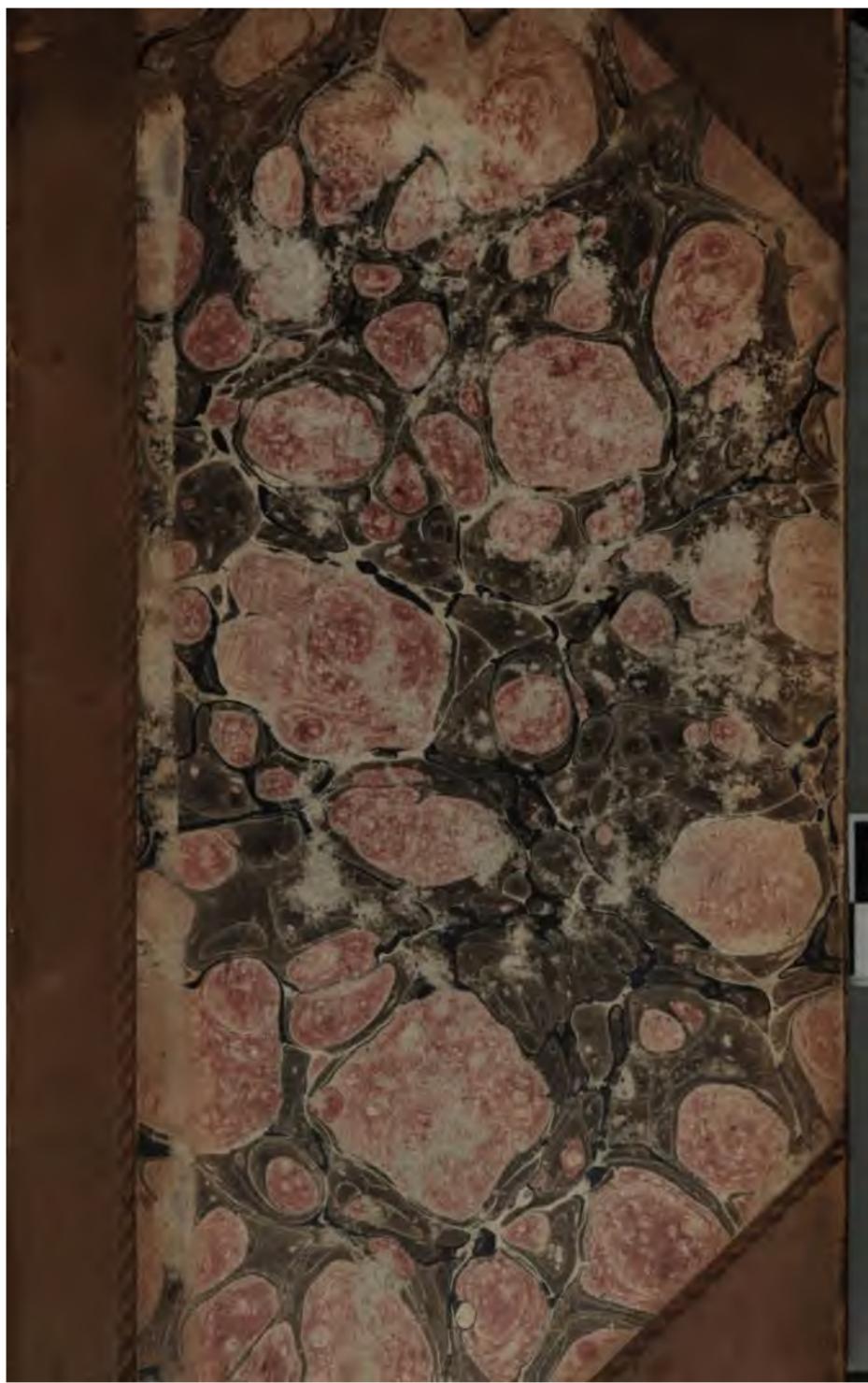
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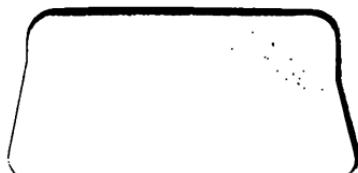


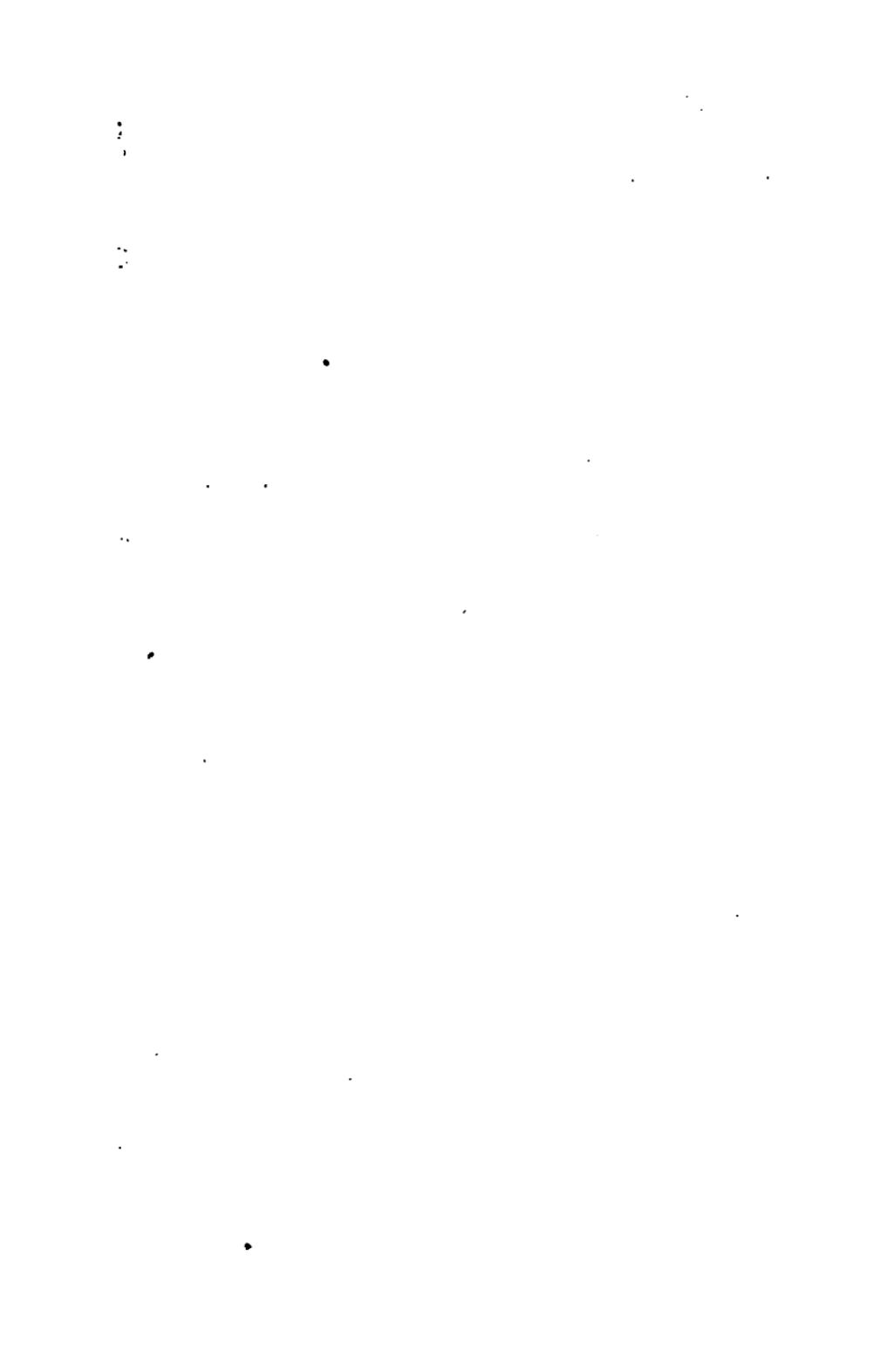


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THE
S. A. 1829
INTERPOSITIONS

OF
DIVINE PROVIDENCE:

SELECTED EXCLUSIVELY

FROM

THE HOLY SCRIPTURES.

BY JOSEPH FINCHER, ESQ.

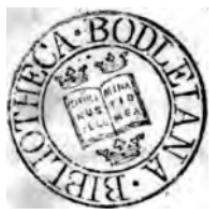
AUTHOR OF "THE ACHIEVEMENTS OF PRAYER."

"Even the very hairs of your head are all numbered."—LUKE xii. 7.

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INTRODUCTION.

UNSPAKABLY precious are the Holy Scriptures to all who truly estimate their sacred contents ! “ The law of the Lord is perfect, converting the soul ; the testimony of the Lord is sure, making wise the simple ; the statutes of the Lord are right, rejoicing the heart : more to be desired are they than gold, yea than much fine gold ; sweeter also than honey and the honey-comb.” They are a mine of exhaustless treasure, as yet but partially explored. In them shine forth the glories of Redemption and the mysteries of Divine Providence, in all their attractive loveliness, embracing each other, and presenting a matchless display of power, benignity, and exquisite design.

But it may be proper to state here, before entering upon the subject of the “ Interpositions of Divine Providence,” that, while prosecuting the

delightful task of selecting materials for his former work, entitled the "Achievements of Prayer," the Compiler was particularly struck with the fact, which he then noticed, "that the prayers of a numerous company of the holy and honourable of the Lord, had not been recorded;" subsequently his attention was directed to the examination of several of those signal displays of providential mercies and deliverances vouchsafed to individuals whose prayers have not been specified; and he distinctly perceived that some of the brightest and most remarkable displays of Divine Providence, occur where prayer, though implied, is not even mentioned. In the memorable trial of Abraham's faith; in Daniel's trial, when cast into the den of Lions; in Jeremiah's extremity when sinking in the loathsome dungeon; in the persecutions of the three children when cast into the fiery furnace; in the eventful history of Joseph; in the wonderful preservation of the Jews, when Haman had obtained a royal edict for their general destruction; and in many other instances, where the footsteps of Divine Providence are as distinctly seen; no mention of prayer is made; and throughout the book of Esther, even the name of the Hearer of prayer does not once occur. In nearly all these instances, "the bright designs of never-failing skill" are more minutely detailed, than in those parts

where supplication and providence are united. May not the gracious design of the Holy Spirit, in thus giving to Divine Providence and to the ordinance of Prayer a distinct and separate prominence, have been silently to lead us to the particular examination of each? that as we are assured of the power and efficacy of fervent and effectual prayer, we may be equally assured that its success entirely depends on the gracious Interpositions of Divine Providence?

This consideration has mainly induced the Compiler to lay before the Christian World the present Volume, as an accompaniment to that which has been so favourably received. And he trusts, through the blessing of the Most High, that the “Interpositions of Divine Providence,” will add to the completeness and utility of the “Achievements of Prayer.”

The special Providence of God continually presiding over us, regulating all our concerns, supplying all our wants, warding off from us innumerable dangers, and shielding us in seasons of great extremity and affliction, is a doctrine most animating and consolatory. It is a lamp placed by the hand of the Lord to illuminate this dark valley, and to guide the feet of his children into the path of life. This blessed truth Jehovah himself taught that favoured family whom he had chosen

as the depositaries of his truth. It was unfolded to Abraham. God has condescended, by appropriate emblems, to represent some of the loveliest parts of his character! The encouraging language addressed to Abraham was, " Fear not, I am thy shield, and thy exceeding great reward." Probably the full force of this beautiful emblem was but little understood by him, till that momentous period had arrived, that memorable trial of his faith, when the Interposing goodness of the Lord was so peculiarly manifested ; then were revealed to his astonished and enraptured mind, in the provided sacrifice, the glories of Redemption and the mysteries of Divine Providence. It was then " Abraham rejoiced to see the day of the Son of God, he saw it and was glad." This glorious doctrine was more fully communicated to Jacob on that solitary night, when, with a trembling hand, he took the stones for his pillows, and with an anxious and foreboding heart lay down to sleep. It was then, when exposed to surrounding dangers and inward sorrows, Jehovah graciously revealed to his mental eye, the mystic ladder set up on earth and reaching to heaven, with the angels of God ascending and descending upon it ; a fit and beautiful emblem to represent the steps of Divine Providence, and the constant though invisible communication that exists between earth and hea-

ven : thus proving to Jacob, that though a poor defenceless traveller, he had nothing to fear, for God was with him to guide and shield him from all the dangers to which he was exposed.

What a bright development of the especial Providence of God, does the delightful history of Joseph supply ! How inimitable in simplicity ! how touchingly descriptive are all the events recorded in it ; and how gradual is the disclosure of God's special design of love and mercy to his highly favoured servant !

In the miraculous deliverance of the children of Israel by the hand of Moses, and in their subsequent preservation during their long abode in the wilderness, we have beautifully combined the especial love and providence of God towards a nation. We behold the Lord appearing for them, when "their sigh and their cry by reason of their bondage, came up before him," bringing them out of Egypt with "a high hand and with an out-stretched arm, dividing the Sea, and causing them to pass through, and making the waters to stand as an heap : leading them in the day time with a cloud, and all the night with a light of fire ; cleaving the rock in the wilderness, and giving them drink as out of the great depths ; bringing streams out of the rock and causing waters to run down like rivers ; raining down manna

upon them to eat, and giving them the corn of Heaven : feeding them according to the integrity of his heart, and guiding them continually by the skilfulness of his hands."

O that this doctrine, so full of the sweetest and richest consolation, may " drop as the rain, may distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass, because it publishes the name of the Lord, and ascribes greatness unto our God !"

But it must be remembered, that though the especial Providence of God, like the blessings of Salvation, -is held forth to the belief of all mankind, it is not the common property of all, but the peculiar portion of a peculiar people ; a people whom the Lord hath loved with an everlasting love ; whom he leads, instructs, and keeps as the apple of his eye. This is a truth which cannot be concealed. " The tender mercies of God are over all his works ;" but his especial and covenanted mercies can be appropriated by those only who have embraced him as " all their salvation and all their desire."

Let not any individual say, If the special Providence of God is vouchsafed only to a peculiar people, how therefore can I partake of its extensive benefits ? Is there really a desire to embrace the mercies of the Lord ? Are they indeed consi-

dered as worth possessing ? If so, the voice of mercy is calling unto you, the mighty Redeemer of the world is inviting you : “ Look unto me and be ye saved all the ends of the earth, for I am God, and there is none else.” Those who embrace this mighty Saviour, receive the two-fold blessing from his hands—“ the upper and the nether springs,”—all needful temporal blessings, and a promise of an unlimited supply of the waters of life. “ He that believeth on me shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life.” Let us recollect, that we are not straitened in God, but in ourselves ; that He is far more willing to bestow mercies, than we are to solicit them at his hands. The language addressed to all is, “ Ask and ye shall receive, seek and ye shall find.”

With “so great a cloud of witnesses,” declaring the loving-kindness of the Lord, and uniting their silent testimony to the truth of this doctrine, nothing needs be urged in the shape of argument, to convince any unprejudiced mind that the Lord has been in all ages, a protector, a guide, and a father, to all “ who have made trial of his love ;” and that his gracious design in exhibiting so bright and glorious a display of his interposing goodness in all its variety and abundance, is to

establish the hearts of all “ who have fled to him for refuge,” in the delightful and animating assurance that what he has been in times past to his numerous family, he ever will be ; and that when they pass through the waters he will be with them ; and through the rivers, they shall not overflow them, and that he “ will never leave nor forsake them.”

But it may not be uninteresting to those who have as yet but partially examined this truly delightful and encouraging subject, to consider more particularly some of the leading and distinguishing illustrations which the Holy Scriptures supply of the especial Providence of God.

We may, therefore, direct our attention to the numerous instances which are recorded of the Interposition of Divine Providence, in seasons of great extremity and affliction. It is particularly deserving of our most careful observation, that the time selected by the Lord for the brightest manifestations of his interposing mercy, is invariably when the prospect is most dreary, when hopes are lowest, when there appears no way of escape from the threatening danger, when events are the most perplexing and discouraging, and when foreboding and anxious fears fill the mind with terror and dismay. Yet, even under such a combination of peculiarly

trying circumstances, the Christian is the only individual who can brave the threatening danger, and behind a frowning providence discern a smiling face.

Though he perceives the storm gathering thickly around him, though he sees no rainbow painted on the cloud, yet he inwardly beholds the token of a better covenant,—he sees reflected on his soul the image of his Saviour's love. It was not till the hand of Abraham had raised the knife, that the interposing voice from heaven was heard. It was not till the sun had retired from the view of the anxious and solitary Jacob, that the mysteries of Divine Providence, and the assurance of the Lord's protecting care, were so signally manifested to him. It was not till the moment of Jacob's greatest sorrow, that the resentment of Esau was changed into brotherly affection, when “he ran to meet him, embraced him, and fell on his neck.” It was not until Joseph had been cast into the pit, that the interposing hand of his God appeared in his deliverance. It was in the hour of Judah's dark experience, when guilty fear had awakened his deepest sorrow, it was then, while pleading with inimitable tenderness for his brother Benjamin, that Joseph could no longer conceal the strong emotions of a brother's love.

It was at the moment when it is pathetically said, "Behold the Babe wept," that the compassion of Pharaoh's daughter was drawn towards the infant Moses. It was in Israel's great extremity, when the Egyptians were closely pursuing them, when they were greatly afraid, it was then, in answer to their cry, that they were commanded not to fear ; but to stand still and see the Salvation of the Lord. It was then the sea became dry land to them, and the mighty waters a wall on their right hand and on their left.

It was in David's great extremity, when encompassed by his enemies, when "there was not a step between him and death," that the Lord heard the voice of his supplication, and wonderfully delivered him out of the hands of Saul, and from all those who were waiting to destroy him.

It is not till the Sons of the poor Widow are about to be torn from her to be sold for bondmen, that the oil is miraculously increased. It is not till Jeremiah is beginning to sink in the loathsome dungeon, that the friendly aid of Ebed-Melech is put forth to rescue him. It is not till the fourth watch of the night, that the Saviour appears to his affrighted disciples. It is not till Peter feels himself sinking, that the hand of Jesus is stretched out to save him.

The few instances which have been selected out of the numerous “Interpositions of Divine Providence in seasons of great extremity and affliction,” are sufficient, it is hoped, to establish this truly consolatory and encouraging doctrine which is so often confirmed in the experience of the real Christian, that “man’s extremity is God’s opportunity,” and that the Lord selects for the brightest displays of his most astonishing acts of Interposing Mercy, the time when we least expect, but most require his aid.

How triumphantly can the Christian rejoice, when he experiences the special goodness of his heavenly Father, when he beholds his Saviour walking on the waves of the sea, and saying, “It is I; be not afraid:” and while his hand raises an Ebenezer to record his wonderful deliverance, his heart overflows with emotions of the liveliest gratitude.

These bright manifestations of the peculiar providence of God, while they awaken the tenderest feelings of love and holy confidence, have a happy tendency to lead us, in all our exigencies, to trust in the Lord, and to enable us to receive the sweet consolation into our bosoms, that He who hath delivered will again deliver; so that while reviewing the numerous proofs of divine power and love which meet us in the Holy Scriptures, and in our own

experience, we may, with a confiding and rejoicing heart, always triumph in the Lord.

“ Bless’d proofs of pow’r and grace divine,
That meet us in his word !
May every deep-felt care of mine,
Be trusted with the Lord.”

The memorials of thanksgiving in commemoration of the Interposition of Divine Providence next present themselves to our consideration. On these sacred monuments, we behold gratefully inscribed the delivering mercies of Jehovah, and the grateful remembrances of his people ; to teach us that it is not only well-pleasing in the sight of our God that we should record with lively gratitude his merciful and providential Interpositions, but that we should treasure them up in our memories, and write them in the deepest recesses of our hearts.

The next delightful subject that claims our attention, is, the manifestations and bestowments of Divine Favour. In them are blended a rare and beautiful exhibition of the richest displays of spiritual blessings, in strict coincidence with the varied spiritual desires of the heart. Here the rays of light, which are so profusely scattered throughout the sacred pages, meet, to irradiate our way, till we behold that glorious star which guides our feet to the Babe of Bethlehem ; and at length we behold, in mid-day splendour, the heavens opening,

and the Holy Ghost descending like a dove, on the head of our adorable Redeemer.

How exalted are the goodness and loving-kindness of Jehovah ! What amazing condescension ! that “ the high and lofty One who inhabiteth Eternity, who dwelleth in the high and holy place,” should graciously unveil the glories of his reconciled countenance, and hold sweet converse with any of his sinful creatures ! We behold Jehovah appearing to his favoured servants, to prepare them for great and important services or peculiar trials ; or to sustain them when suffering for his name’s sake ; to revive them when fainting through imprisonment and persecution ; to strengthen their drooping hearts when their fondly-cherished spiritual hopes are expiring ; and to animate them to go forward in arduous and perplexing duties.

What a glorious proof of the power, benignity and design of Jehovah, is manifested in the conversion of Individuals ! How remarkable and how various have been the methods which God has taken in his Providence to lead men *first* to think of Him ! Who can read of the call of Abraham, of Peter, of Zaccheus, of Levi, of Nathanael ? Who can read of the miraculous outpouring of the Holy Spirit on the day of Pentecost ; of the wonderful effects produced by the preaching of the Gospel, when, within a few days, under the ministry

of Peter, five thousand immortal souls were converted, many of whom had imbrued their hands in their Saviour's blood ? Who can read of that transforming grace which changed the cruel persecuting Saul into the holy apostle of the Gentiles ; of the Conversion of Cornelius and his kindred ; of the devout Lydia ; of the Gaoler, when about to commit the fearful act of suicide ; of the Ethiopian Eunuch when reading in his chariot that remarkable prophecy in Isaiah, which so pathetically and minutely describes the sorrows and sufferings of Messiah ;—who can read of these amazing proofs of the especial love and Providence of God, without exclaiming, “ O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out ! ”

We are now brought to consider the loving-kindness of the Lord in his rich bestowment of temporal mercies. Seldom are the Lord's people intrusted with any considerable portion of this world's good, lest they should forget that they are “strangers and pilgrims on the earth.” Their general description is, “ the poor and the needy ;” but it has pleased Jehovah in his All-wise and Providential arrangements, to raise to honour and to invest with authority a few chosen individuals, whose hearts were imbued with the

deepest piety and humility, and on whom the spirit of grace, wisdom, and understanding has been pre-eminently bestowed. We behold Joseph, Esther, Mordecai, and Daniel, advanced to the highest pinnacle of human greatness; yet this departure from the general arrangement has always been intended for the preservation and happiness of the other portion of the family. Let us remember, that if God has permitted us to fill honourable and influential stations, it is with the view that we may be made a blessing to those around us, that the sighs and tears of the afflicted may not be forgotten by us, that we may remember the Divine injunction. “As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.”

Among the gracious bestowments of temporal mercies which are here selected; we cannot but pause for a moment to admire the wonderful Interpositions of Divine Providence on behalf of David, in raising up to him in the house of Saul, his cruel enemy, a faithful and beloved friend. In Jonathan we have a rare and beautiful exhibition of all the qualities united, which constitute a pure and holy friendship. We behold him frequently experiencing the displeasure and even cruel resentment of his father, not esteeming his own life dear to him, but venturing it freely in a just cause, for his afflicted and perse-

cuted friend ; visiting him in perplexing trials ; devising methods for his safety ; seeking him in retired and dangerous places, where reproach and even death awaited him succouring him and strengthening his hands in the Lord ; and continuing his unwearied and disinterested services to the fatal period when he expired in a sanguinary conflict at his Father's side. Nor was the noble individual on whom this friendship was so liberally bestowed, a stranger to the kindest emotions of the heart ; nor to the deep and lasting obligations which services so pure and holy had entailed. The affecting lamentation of David over his beloved Jonathan, which can never be surpassed in sublimity and pathos, and his unsolicited and generous kindness to Mephibosheth, when the Lord had advanced him to the throne of Israel, best evince the depth and genuineness of his friendship.

In this lovely portraiture, drawn by the Divine hand, of the mutual friendship of Jonathan and David, we are supplied with a beautiful model for our imitation ; and we have the strongest testimony to prove that, with all the imperfections attaching to human character, it is still capable, when renewed by divine grace, of cherishing and exhibiting the same bright display of pure and holy friendship.

We cannot too minutely regard those gracious

Interpositions of Divine Providence, which produce, from apparently trivial and often disregarded events, the most interesting and beneficial results. Who could have conceived, that out of the simple circumstance of David's taking provisions to his brethren in the camp, a train of the most important and glorious events was about immediately to follow to himself and to the nation of Israel ; that this apparently trivial occurrence was a link in that wonderful chain of Providence, which ultimately placed him on the throne, and made him so inestimable a blessing to Israel ? Or, who would have supposed, that through the accidental remark of a little captive maid, Naaman was not only to be cured of the leprosy of the body, but to become acquainted with that great salvation by which sin, the leprosy of the soul, can alone be healed ?

How joyful to the heart, and how full of consolation are the numerous proofs which the Scriptures supply of the preservation of individuals and families in seasons of danger and general calamity. In each recorded event, how evidently do the Lord's especial love and providence appear ?

In every advance we make in this truly delightful subject, we discover new cause for gratitude ; and, surely, if there be one feature of the providential care of God towards us more heart-cheering than another, it is that which is seen in extir-

cating us from difficulties and in over-ruling persecutions, and other discouraging events, and causing them "to work together for our good." How critical was Jacob's situation when his prosperity had awakened the envy of his kindred! In what perilous circumstances was he placed through the sinfulness of his children! What a train of unprosperous events was over-ruled and made to produce a combination of the most beautiful results; till, by a series of remarkable providences, we at length behold Jacob embracing his long-lost Joseph!

In smiling, as well as in frowning providences we see the Lord continually regarding all the actions of men; remembering and rewarding, with a Father's love, the smallest action of kindness done for one of the least of his children; and visiting with just and awful retribution, the evil done or intended to be done against his people. In the punishment of Ahab, in the destruction of Pharaoh and his host, of Haman and of the adversaries of Daniel, we alike behold the special love and the protecting goodness of God towards his "little flock," his defenceless people.

The Lord is ever watchful over all the interests of his church and people. "His eyes behold, his eyelids try the children of men." He is acquainted with every secret evil of the heart, and

often restrains the wrath of men, overruling their evil designs. How memorable was that occasion, when the Lord interposed and turned the curse of Balaam into a blessing; and made that wicked man, who was eager to obtain the “wages of sin,” the instrument to pronounce the most enlarged and exalted blessings! What language could be employed more calculated to inspire confidence, and to assure his people of their eternal security and happiness, than that which was reluctantly uttered by Balaam: “How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied? Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his! God is not a man, that he should lie; neither the son of man, that he should repent. Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Behold, I have received commandment to bless; and he hath blessed, and I cannot reverse it.”

The Interpositions of the special Providence of God, are remarkably manifested in convicting men of sin, in withholding from the commission of sin, and in the punishment of the finally impenitent. Though the tender mercies of the Lord are in themselves unlimited, yet the period of their

manifestation is limited. A time will come when the rejecters of Divine mercy will no more hear its voice. In the punishment of Nadab and Abihu, when offering strange fire before the Lord ; in the detection and punishment of the sin of Achan ; in the rejection of Saul because he had rejected the word of the Lord ; in visiting with death the unbelieving nobleman ; and in the fearful punishment of Ananias and Sapphira ; in all these fearful judgments, we have the strongest proof of the evil and bitterness of sin ; and that though the Lord is “ merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, He will by no means clear the guilty.”

A new and lovely feature of the Divine character here meets us : “ Like as a father pitieth his children, so the Lord pitieth them that fear him.” “ He will not always chide, neither will he keep his anger for ever.” In the midst of judgment we behold the Lord remembering mercy. When the hand of the destroying angel is stretched over Jerusalem, the heart of Jehovah relents and melts into tenderness ; he remembers Jerusalem and spares the beloved city. And when Israel, in the fierceness of their rage, had destroyed Judah, because of their sins, and had taken their children for bond-men and bond-women,

men, the Lord graciously interposed : their hearts are softened, and they can no longer retain them as captives, but with gentleness and kindness they restore them to their brethren. How often has the Christian experienced the loving-kindness of the Lord, in “staying his rough wind in the day of his east wind !”

“The king’s heart is in the hand of the Lord, as the rivers of water ; he turneth it whithersoever he will.”—When the set time had arrived, which had been predicted by the prophets for the restoration of the Lord’s ancient people from the Babylonish Captivity, we behold Cyrus issuing a proclamation for their return. Once more with a rejoicing heart they take their harps from the willows, and again the songs of Zion are heard in Jerusalem ; their “mouth is filled with laughter and their tongue with singing.” The Heathen, on beholding their wonderful deliverance, cannot but exclaim, “The Lord hath done great things for them.” Their hearts respond the gladdening truth, “The Lord hath done great things for us, whereof we are glad.” Who can read of the sudden and wonderful restoration of Jehovah’s ancient people, without experiencing the liveliest emotions of joy and gratitude, and offering up a silent prayer, that the time may speedily arrive, when the “Lord shall set his hand again the second time to

recover the remnant of his people, when the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads."

How condescending and how kind are the Interpositions of Divine Mercy in seasons of affliction, persecution, and bereavement! What gracious supports has God afforded us under our heaviest trials! Let us remember with adoring gratitude, that the Lord, who does not willingly afflict his children, has most kindly chosen for them all their afflictions;—the time, the degree, the support and issue are all of him. How tender was that providence which united so closely the heart of Ruth to Naomi! How great was that sustaining mercy which kept the Lord's ancient people from despair, when the time for their destruction had been determined! In the miracles wrought by our adorable Redeemer, we witness a remarkable display of that tenderness and beneficence, which his disciples are called upon to imitate. Who can read of the compassion and kindness of our Saviour in restoring the blind, causing the lame man to leap as a hart, cleansing the lepers; unstopping the deaf ears, and preaching the gospel to the poor, without earnestly desiring in some humble measure to be an imitator of his tender compassion? Who can read the touching narrative of our Lord's visiting the

Widow of Nain, and restoring from the dead her only Son, without earnestly desiring to follow his Divine footsteps, in visiting and comforting the poor sorrowing Widow in her affliction? and though we cannot restore the beloved object for whom she is mourning, we can often, by a timely and generous assistance, greatly alleviate her sorrows, revive her drooping energies, and cause her widowed heart “to sing for joy.”

We cannot too minutely examine the wonderful Interpositions of Providence which are classed under the various and numerous acts of Divine power and mercy. In them are exhibited some of the most astonishing displays of the infinite wisdom of the Divine mind, in working with means, above means, and even against means, for the accomplishment of his gracious designs. Let us remember, that though the Lord has not limited himself to work by means, he has limited us to do so; and that we can only do that which is well-pleasing in his sight, when with humble and unsuspecting confidence, we are adopting all those means which he has appointed.

In pursuing this delightful subject, the Compiler is fearful he has trespassed too long on the attention of his readers, but having classed the Interpositions of Divine Providence, and placed them in that order which he thought would be best cal-

culated to exhibit and illustrate this truly sublime and animating subject, he could not resist the pleasure of making a few observations under each head, as they occurred to him ; and as his only desire has been to omit nothing that he considered useful, he trusts that they may not be altogether unprofitable or unacceptable. And when it is recollect that the Holy Spirit, with the gracious design of leading us to the most minute investigation of this doctrine, has been pleased to prefix the note of attention to every prominent exhibition of it, and that in the short but wonderful communication made to the sleeping imagination of Jacob, the word, "Behold," occurs no fewer than four times,—surely every endeavour that may be made to lead to the examination of a doctrine so holy and consolatory, will not meet with the disapproval of its gracious Author.

In reviewing the Interpositions of Divine Providence, we cannot but be filled with gratitude and admiration, at the rich profusion of that display of power, benignity, and design, which meets us in such variety throughout this truly encouraging subject. How admirably calculated is the doctrine of the especial Providence of God, to awaken our deepest interest, and to impart to us the only true consolation ! for while it assures us that the Divine favour and protection shall never be

withheld from the poorest or humblest individual who has embraced the Divine Mercy, it tenderly represses our foreboding and anxious fears ; it re-echoes the precepts and kind reproofs of our Lord ; it emphatically calls upon us not to be careful and troubled about many things, but to remember that one thing only is needful ; that we are to be “ careful for nothing, but in every thing by prayer and supplication to make our requests known to God.” And it pre-eminently teaches us, even under the the most discouraging circumstances, to encourage ourselves in the Lord, because he hath chosen for the brightest displays of the interpositions of his delivering mercy, the time when our hopes are lowest ; when we least expect, but most require his aid.

The mistrust of the providential care of our heavenly Father, is a sin which too easily besets the real Christian. It is not only offensive and dis-honouring to God, because it “ limiteth the Holy One of Israel,” but it deprives us of much peace, destroys our comfort, diminishes our hopes, and disqualifies us for useful and valuable services for ourselves, or for those who through providential arrangements are looking up to us for consolation and instruction. Would it were that we possessed an abiding confidence in the wisdom, love, and power of that gracious Saviour who hath thus far

safely brought us on, and who has always been to us better than our fears! Why is this boon so often rejected? why is the providential care of God so little acknowledged? The question, alas! is too easily answered; because those who deny it, have no faith, and those who so partially believe it, have but little faith. The prayer of every Christian should incessantly be, "Lord, increase my faith."

How often is even the Christian anticipating some distant evil, or thinking some unkind or mistrustful thought of his best and never-failing Friend. He is practically saying, "My way is hid from the Lord, and my judgment is passed over from my God." But what is the Lord saying in reply to every such misgiving of heart? "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

Seeing how exhaustless is the love, and how

tender is the compassion of our heavenly Father, may we with a prayerful heart cultivate a simple, implicit, and enlarged confidence in his providential care, which will not only beget and secure tranquillity amidst our heaviest trials, but will greatly tend to advance and improve holiness in our lives, and soften our pillow in a dying hour.

But it is greatly to be feared, that there are very many who profess to believe the Scriptures, who no less than those who deny them are strangers to this holy and consolatory doctrine. No individual who really believes in the inspiration of the Holy Scriptures, can possibly, in the face of such an accumulation of the brightest evidence, hesitate for a moment, to receive into his bosom so rich a consolation. And those who fearlessly deny the inspiration of the Sacred Oracles, should look very carefully to their motives. They may perhaps discover when too late, that thoughtlessness or a deceived heart hath betrayed them ; that their rejection is the result of a specious infidelity, which pride and prejudice alike have fostered. They will do well to consider what that volume which they reject says concerning those who despise their Saviour, who regard not his works, nor the operation of his hands and how fearful are the judgments denounced against them.

Woe unto them that rise up early in the morn

ing, that they may follow strong drink ; that continue until night, till wine inflame them ! And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts : but they regard not the work of the Lord, neither consider the operation of his hands.—Isaiah v. 11, 12.

Because they regard not the works of the Lord, nor the operation of his hands, he shall destroy them, and not build them up.—Ps. xxviii. 5.

Probably the joys of heaven will be increased by the review of providential mercies and deliverances, by remembering “ the way in which the Lord hath led us in the wilderness.” The greatest happiness the Christian *here* experiences, next to communion with his Saviour, is, to observe and gratefully acknowledge the loving-kindness of the Lord. How transporting to behold our greatest blessings and advantages wrought out of those very events which seemed to threaten our ruin !

In reviewing the providential mercies of the Lord towards his children, in the different periods of time, we are naturally brought to the consideration of the various providential occurrences in our own eventful history ; and if we are members of that family of whom it is said, “ what son is he whom the Father chasteneth not,” surely, we shall not only acknowledge, but admire, the goodness of the Lord in our various deliverances.

We cannot but have discovered that “as]face an-
swereth to face in a glass,” so do our trials and de-
liverances answer to those experienced by the
Lord’s family. May we habitually accustom our-
selves to examine our providential mercies and de-
liverances in the light of Divine Truth, and we
shall find that in every instance they are essen-
tially the same with those which are recorded ;
and that the Providence of God as exhibited in his
word, is a mirror in which we may clearly behold
our mercies, our sorrows, our trials, and our deli-
verances.

May an earnest and prayerful heart be given to
us, as a nation, that we may unite at the throne of
grace for those inestimable providential blessings
which the Lord is graciously waiting to bestow, that
the time may speedily arrive when “the wilder-
ness shall blossom as the rose,” when we shall lift
up our eyes and with joy behold the fields of our
beloved country white already to the harvest.

In concluding this truly delightful subject, the
Compiler is greatly rejoiced at the opportunity
that is afforded to him, of acknowledging and re-
cording those gracious Interpositions of Divine
Providence, which he has so constantly experienced.
When exposed with his family to imminent peril,
the Lord’s gracious promise was literally fulfilled.
“ When thou passest through the waters, I will

be with thee ; and through the rivers they shall not overflow thee : when thou walkest through the fire, thou shalt not be burned ; neither shall the flame kindle upon thee." And through a series of years and events he has recognized the unvarying kindness and love of his heavenly Father, in sustaining and delivering him in every season of trial, perplexity, and difficulty. And with a joyful and grateful heart he can raise his Ebenezer, inscribing on it, " Hitherto hath the Lord helped me."

And now, O gracious Lord, as thou hast most kindly permitted this little volume to be completed, which testifies so abundantly of thine especial love and providence, graciously look upon it, own and bless it, by making it a lasting benefit to thy Church and people ; and allow it to be presented to thee at the footstool of thy throne of grace, as a memorial of thy providential mercies so signally and so wonderfully vouchsafed to him through every period of his life ! May it shed a light of holy joy around the path of many who mourn in Zion, who walk in darkness and have no light ! May it cause many for whom thou hast appeared in seasons of great extremity and affliction, but who have not hitherto regarded the operations of thy hand, to acknowledge and admire thy goodness towards them ! And, as a crowning blessing, may

it please thee to regard thy dear ancient people for whom thou didst so wonderfully interpose in all their trials and in all their afflictions, that they may remember thy former loving-kindnesses towards them, again be made partakers of thy delivering mercy, and speedily be restored to thy everlasting favour !

MICHAEL'S PLACE, BROMPTON,

24th Dec. 1828.

1. *Geography* - The area of the study is the state of Maharashtra. The state is bounded by the Arabian Sea to the west, the state of Gujarat to the north, the state of Karnataka to the south, the state of Andhra Pradesh to the southeast, and the state of Goa to the east. The state has a total area of approximately 307,713 square kilometers.

2. *Demography* - The population of Maharashtra is approximately 100 million, making it the second most populous state in India. The state has a high density of population, with the highest concentration in the Mumbai metropolitan area.

3. *Climate* - The state has a tropical monsoon climate, with distinct wet and dry seasons. The wet season, known as the monsoon, occurs between June and September, bringing heavy rainfall to the state. The dry season, known as the winter, occurs between October and May.

4. *Geology* - The state has a varied geological landscape, with a range of terrain from coastal plains to high mountain ranges. The state is located on the Deccan Plateau, which is a large, relatively flat area of land.

5. *Flora and Fauna* - The state has a rich variety of flora and fauna, with a range of ecosystems from coastal areas to mountain forests. The state is home to a variety of animals, including tigers, leopards, and elephants.

6. *Infrastructure* - The state has a well-developed infrastructure, with a network of roads, railways, and airports. The state is home to a number of major cities, including Mumbai, the capital of the state.

7. *Industry* - The state has a diverse industry, with a range of sectors including agriculture, manufacturing, and services. The state is home to a number of major industries, including the automobile industry, the pharmaceutical industry, and the textile industry.

8. *Education* - The state has a well-developed education system, with a range of educational institutions, including schools, colleges, and universities. The state is home to a number of major educational institutions, including the University of Mumbai, the Indian Institute of Technology (IIT) Bombay, and the Indian Institute of Management (IIM) Bangalore.

9. *Culture* - The state has a rich cultural heritage, with a range of traditions and customs. The state is home to a variety of cultural institutions, including museums, galleries, and theaters.

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THE
INTERPOSITIONS
OF
DIVINE PROVIDENCE.

IN PRESERVING NOAH AND HIS FAMILY IN THE ARK.

GEN. vi. 5—8.

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth ; both man, and beast, and the creeping thing, and the fowls of the air ; for it

repenteth me that I have made them. But Noah found grace in the eyes of the Lord.

GEN. vii. 1. 5.

And the Lord said unto Noah, Come thou and all thy house into the ark ; for thee have I seen righteous before me in this generation.

And Noah did according unto all that the Lord commanded him.

THE LORD REMEMBERS NOAH.

GEN. viii. 1, 15—19.

And God remembered Noah, and every living thing, and all the cattle that was with him in the ark.

And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth ; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

And Noah went forth, and his sons, and his wife, and his sons' wives with him: Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

NOAH'S GRATEFUL MEMORIAL.

GEN. viii. 20.

And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

THE LORD'S PROMISE.

GEN. viii. 21, 22.

And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

THE LORD'S GRACIOUS COVENANT
WITH NOAH AND HIS POSTERITY,
SIGNIFIED BY THE RAINBOW.

GEN. ix. 8—17.

And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you ; And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you ; from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you ; neither shall all flesh be cut off any more by the waters of a flood ; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you for perpetual generations : I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen



in the cloud : And I will remember my covenant, which is between me and you and every living creature of all flesh ; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud ; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

IN THE CALL OF ABRAHAM.

GEN. xii. 1—3.

Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee : And I will make of thee a great nation, and I will bless thee, and make thy name great ; and thou shalt be a blessing : And I will bless them that bless thee, and curse him that

curseth thee : and in thee shall all families
of the earth be blessed.

THE OBEDIENCE OF ABRAHAM.

GEN. xii. 4.

So Abram departed as the Lord had
spoken unto him.

IN MEETING WITH HAGAR WHEN SHE FLED FROM HER MISTRESS.

GEN. xvi. 7—11.

And the angel of the Lord found her by
a fountain of water in the wilderness, by
the fountain in the way to Shur. And he
said, Hagar, Sarai's maid, whence camest
thou ? and whither wilt thou go ? And she
said, I flee from the face of my mistress
Sarai. And the angel of the Lord said unto
her, Return to thy mistress, and submit thy-
self under her hands. And the angel of the
Lord said unto her, I will multiply thy seed
exceedingly, that it shall not be numbered
for multitude. And the angel of the Lord
said unto her, Behold thou art with child,
and shalt bear a son, and shalt call his



name Ishmael; because the Lord hath heard thy affliction.

HAGAR'S GRATEFUL MEMORIAL.

GEN. xvi. 13, 14.

And she called the name of the Lord that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me? Wherefore the well was called Beer-lahai-roi.

IN WITHHOLDING ABIMELECH FROM THE COMMISSION OF SIN.

GEN. xx. 1—7.

And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar. And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah. But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife. But

Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation? Said he not unto me, She is my sister? and she, even she herself said, He is my brother: in the integrity of my heart and innocence of my hands have I done this. And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her. Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live.

IN DISCOVERING TO HAGAR A WELL OF WATER IN THE WILDERNESS.

GEN. xxi. 15, 16.

And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept.

GEN. xxi. 17—19.

And God heard the voice of the lad ; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar ? fear not ; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand ; for I will make him a great nation. And God opened her eyes, and she saw a well of water ; and she went, and filled the bottle with water, and gave the lad drink.

IN THE MEMORABLE TRIAL OF ABRAHAM'S FAITH.

GEN. xxii. 1—10.

And it came to pass after these things that God did tempt Abraham, and said unto him, Abraham : and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah ; and offer him there for a burnt offering upon one of the mountains which I will tell

thee of. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said, here am I, thy son. And he said, Behold, the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. And they came to the place which God had told him of; and Abraham



built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son.

THE LORD'S GRACIOUS INTERPOSITION.

GEN. xxii. 11—13.

And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

ABRAHAM'S GRATEFUL MEMORIAL.

GEN. xxii. 14.

And Abraham called the name of that

place Jehovah-jireh : as it is said to this day, In the mount of the Lord it shall be seen.

THE BLESSED RESULTS OF ABRAHAM'S OBEDIENCE.

GEN. xxii. 15—18.

And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son : That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore ; and thy seed shall possess the gate of his enemies ; and in thy seed shall all the nations of the earth be blessed ; because thou hast obeyed my voice.

IN APPEARING TO JACOB ON HIS WAY TOWARDS HARAN.

GEN. xxviii. 10, 11.

And Jacob went out from Beersheba,



and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

JACOB'S VISION.

GEN. xxviii. 12—15.

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into

this land ; for I will not leave thee, until I have done that which I have spoken to thee of.

JACOB'S GRATEFUL MEMORIAL.

GEN. xxviii. 16—19.

And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place ; and I knew it not. And he was afraid, and said, How dreadful is this place ! this is none other but the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el.

JACOB'S VOW.

GEN. xxviii. 20—22.

And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace ; then

shall the Lord be my God : and this stone, which I have set for a pillar, shall be God's house : and of all that thou shalt give me I will surely give the tenth unto thee.

IN PROSPERING JACOB AND MULTIPLYING HIS SUBSTANCE.

GEN. xxx. 43.

And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses.

IN DIRECTING JACOB'S RETURN WHEN HIS PROSPERITY HAD AWAKENED THE ENVY OF HIS KINDRED.

GEN. xxxi. 1—3.

And he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's ; and of that which was our father's hath he gotten all this glory. And Jacob beheld the countenance of Laban, and, behold, it was not toward him as before. And the Lord said unto Jacob, Re-

turn unto the land of thy fathers, and to thy kindred ; and I will be with thee.

IN RESTRAINING THE WRATH OF LABAN.

GEN. xxxi. 25—29.

Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount : and Laban with his brethren pitched in the mount of Gilead. And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives taken with the sword ? Wherefore didst thou flee away secretly, and steal away from me ; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp ? And hast not suffered me to kiss my sons and my daughters ? thou hast now done foolishly in so doing. It is in the power of my hand to do you hurt : but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

IN ENCOURAGING JACOB AND PREPARING HIM FOR HIS TRIAL.

GEN. xxxii. 1, 2.

And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim.

IN JACOB'S GREAT EXTREMITY.

GEN. xxxii. 6, 7.

And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him. Then Jacob was greatly afraid and distressed.

JACOB'S WONDERFUL DELIVERANCE
IN ANSWER TO PRAYER.

GEN. xxxiii. 1—4.

And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children

unto Leah, and unto Rachel, and unto the two handmaids. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

IN EXTRICATING JACOB AND HIS FAMILY FROM IMPENDING DANGER, AND REMINDING HIM OF HIS UNFULFILLED VOW.

GEN. xxxv. 1—5.

And God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother. Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change



your garments: And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress and was with me in the way which I went. And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem. And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.

IN MEETING JACOB AT BETHEL, AND
BLESSING HIM.

GEN. xxxv. 9—13.

And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him. And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. And God said unto him, I am

God Almighty : be fruitful and multiply ; a nation and a company of nations shall be of thee, and kings shall come out of thy loins ; and the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land. And God went up from him in the place where he talked with him.

JACOB'S GRATEFUL MEMORIAL.

GEN. xxxv. 14, 15.

And Jacob set up a pillar in the place where he talked with him, even a pillar of stone : and he poured a drink offering thereon, and he poured oil thereon. And Jacob called the name of the place where God spake with him, Beth-el.

IN PRESERVING THE LIFE OF JOSEPH WHEN HIS BRETHREN HAD CONSPIRED HIS DEATH.

GEN. xxxvii. 23, 24.

And it came to pass when Joseph was come unto his brethren, that they stript

Joseph out of his coat, his coat of many colours, that was on him ; And they took him, and cast him into a pit : and the pit was empty, there was no water in it.

THE LORD'S GRACIOUS INTERPOSITION.

GEN. xxxvii. 25—28.

And they sat down to eat bread : and they lifted up their eyes, and looked, and, behold, a company of Ishmeelites came from Gilead, with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood ? Come, and let us sell him to the Ishmeelites, and let not our hand be upon him ; for he is our brother, and our flesh : and his brethren were content. Then there passed by Midianites, merchantmen ; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver : and they brought Joseph into Egypt.

IN PROSPERING JOSEPH IN THE HOUSE
OF POTIPHAR.

GEN. xxxix. 2—6.

And the Lord was with Joseph, and he was a prosperous man: and he was in the house of his master the Egyptian. And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand. And it came to pass, from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake: and the blessing of the Lord was upon all that he had in the house, and in the field. And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat: and Joseph was a goodly person and well favoured.

IN PRESERVING JOSEPH IN THE HOUR
OF TEMPTATION.

GEN. xxxix. 7—9.

And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. But he refused, and said unto his master's wife, Behold my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand: There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?

IN BESTOWING MERCY TO JOSEPH
WHILE IN PRISON.

GEN. xxxix. 20—23.

And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison. But the Lord was with Joseph, and shewed him mercy, and gave

him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to any thing that was under his hand; because the Lord was with him; and that which he did the Lord made it to prosper.

IN WONDERFULLY AND SIGNALLY
BLESSING JOSEPH, AND ADVANCING
HIM TO GREAT HONOUR.

GEN. xli. 1, 8—36.

And it came to pass at the end of two full years, that Pharaoh dreamed; and behold, he stood by the river.

And in the morning his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh. Then spake the chief butler unto Pharaoh, saying, I

do remember my faults this day. Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker. And we dreamed a dream in one night, I and he : we dreamed each man according to the interpretation of his dream. And there was there with us a young man, an Hebrew, servant to the captain of the guard ; and we told him, and he interpreted to us our dreams : to each man according to his dream he did interpret. And it came to pass as he interpreted to us, so it was : me he restored unto mine office, and him he hanged. Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon : and he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it : and I have heard say of thee, that thou canst understand a dream to interpret it. And Joseph answered Pharaoh, saying, it is not in me : God shall give Pharaoh an answer of peace

And Pharaoh said unto Joseph, in my dream, behold, I stood upon the bank of the river: and behold, there came up out of the river seven kine, fat-fleshed, and well favoured; and they fed in a meadow. And behold, seven other kine came up after them, poor, and very ill-favoured; and lean-fleshed, such as I never saw in all the land of Egypt for badness. And the lean and the ill-favoured kine did eat up the first seven fat kine: and when they had eaten them up, it could not be known that they had eaten them; but they were still ill-favoured, as at the beginning. So I awoke. And I saw in my dream, and behold, seven ears came up in one stalk, full and good: And behold, seven ears withered, thin, and blasted with the east wind, sprung up after them: and the thin ears devoured the seven good ears. And I told this unto the magicians: but there was none that could declare it to me. And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do. The seven

good kine are seven years ; and the seven good ears are seven years: the dream is one. And the seven thin and ill-favoured kine that came up after them, are seven years : and the seven empty ears blasted with the east wind, shall be seven years of famine. This is the thing which I have spoken unto Pharaoh : what God is about to do he sheweth unto Pharaoh. Behold, there come seven years of great plenty, throughout all the land of Egypt. And there shall arise after them seven years of famine : and all the plenty shall be forgotten in the land of Egypt : and the famine shall consume the land : And the plenty shall not be known in the land, by reason of that famine following ; for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice ; it is because the thing is established by God, and God will shortly bring it to pass. Now therefore, let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land, and

take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine which shall be in the land of Egypt; that the land perish not through the famine.

THE ADVANCEMENT OF JOSEPH.

GEN. xli. 37—49.

And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: Thou shalt be over my house, and according unto thy word shall all my people be ruled; only in the throne will I be greater than

thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck. And he made him to ride in the second chariot which he had ; and they cried before him, Bow the knee : and he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

And Pharaoh called Joseph's name Zaphnath-paaneah ; and he gave him to wife Asenath, the daughter of Poti-pherah priest of On : and Joseph went out over all the land of Egypt.

And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. And in the seven plenteous years the earth brought forth by handfuls. And he gathered up all the food of the se-

ven years, which were in the land of Egypt, and laid up the food in the cities : the food of the field, which was round about every city, laid he up in the same. And Joseph gathered corn as the sand of the sea, very much, until he left numbering : for it was without number.

JOSEPH'S GRATEFUL MEMORIAL OF
THE LORD'S GOODNESS.

GEN. xli. 50—52.

And unto Joseph were born two sons before the years of famine came; which Asenath, the daughter of Poti-pherah priest of On, bare unto him. And Joseph called the name of the first-born Manasseh: for God, said he, hath made me forget all my toil, and all my father's house. And the name of the second called he Ephraim: for God hath caused me to be fruitful in the land of my affliction.

IN PROVIDING FOR JACOB AND HIS FAMILY IN THE TIME OF FAMINE.

GEN. xlii. 1—4.

Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die. And Joseph's ten brethren went down to buy corn in Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him.

IN BRINGING THE SIN OF JOSEPH'S BRETHREN TO THEIR REMEMBRANCE.

GEN. xlii. 21—24.

And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.

And Reuben answered them saying, Spake I not unto you, saying, Do not sin against the child ; and ye would not hear ? therefore, behold, also his blood is required. And they knew not that Joseph understood them ; for he spake unto them by an interpreter. And he turned himself about from them, and wept ; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

IN PRODUCING FROM EVENTS WHICH APPEARED TO JACOB THE MOST CALAMITOUS, THE MOST JOYOUS, AND PROSPEROUS RESULTS.

GEN. xlvi. 36—38.

And Jacob their father said unto them, Me have ye bereaved of my children ; Joseph is not, and Simeon is not, and ye will take Benjamin away : all these things are against me. And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee : deliver him into my hand,



and I will bring him to thee again. And he said, My son shall not go down with you ; for his brother is dead, and he is left alone : if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

**JACOB SENDETH BENJAMIN INTO
EGYPT WITH HIS BRETHREN.**

GEN. xlivi. 1—14.

And the famine was sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. If thou wilt send our brother with us, we will go down and buy thee food : But if thou wilt not send him, we will not go down : for the man said unto us, Ye shall not see my face, except

your brother be with you. And Israel said, Wherfore dealt ye so ill with me, as to tell the man whether ye had yet a brother? And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down? And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: For except we had lingered, surely now we had returned this second time. And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds: And take double money in your

hand ; and the money that was brought again in the mouth of your sacks, carry it again in your hand ; peradventure it was an oversight : Take also your brother, and arise, go again unto the man : And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved.

JUDAH'S DEEP AFFLICTION.

GEN. xliv. 14—34.

.. And Judah and his brethren came to Joseph's house ; for he was yet there : and they fell before him on the ground. And Joseph said unto them, What deed is this that ye have done ? wot ye not that such a man as I can certainly divine ? And Judah said, What shall we say unto my lord ? what shall we speak ? or how shall we clear ourselves ? God hath found out the iniquity of thy servants : behold, we are my lord's servants, both we, and he also with whom the cup is found. And he

said, God forbid that I should do so : but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father. Then Judah came near unto him, and said, Oh, my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant : for thou art even as Pharaoh. My lord asked his servants, saying, have ye a father, or a brother ? And we said unto my lord, We have a father, an old man, and a child of his old age, a little one ; and his brother is dead, and he alone is left of his mother, and his father loveth him. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. And we said unto my lord, The lad cannot leave his father : for if he should leave his father, his father would die. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. And it came to pass when we came up unto thy servant my father, we told him the words of my

lord. And our father said, Go again, and buy us a little food. And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face; except our youngest brother be with us. And thy servant my father said unto us, Ye know that my wife bear me two sons: And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since: And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life; It shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. Now therefore, I pray thee, let thy

servant abide instead of the lad a bondman to my lord ; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me ? lest peradventure I see the evil that shall come on my father.

JOSEPH MAKES HIMSELF KNOWN TO
HIS BRETHREN.

GEN, xlvi. 1—5.

Then Joseph could not refrain himself before all them that stood by him ; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud : and the Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, I am Joseph ; doth my father yet live ? And his brethren could not answer him ; for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.



Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

THE REVIVAL OF JACOB'S FAINTING SPIRIT.

GEN. xlv. 25—28.

And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them: and when he saw the wagbns which Joseph had sent to carry him, the spirit of Jacob their father revived: And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.

IN PRESERVING THE INFANT MOSES,
WHEN CAST ON THE BANKS OF THE
NILE.

Exodus ii. 3—6.

And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein ; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him. And the daughter of Pharaoh came down to wash herself at the river ; and her maidens walked along by the river's side ; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child : and, behold, the babe wept.

Exodus ii. 6—9.

And she had compassion on him, and said, This is one of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee ? And Pharaoh's daughter

said to her, Go. And the maid went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

IN APPEARING TO MOSES IN THE BURNING BUSH.

EXODUS iii. 1—8.

Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And

he said, Here am I. And he said draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey.

THE EXTREMITY OF THE CHILDREN OF ISRAEL AT THE RED SEA.

EXODUS xiv. 5—12.

And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the

people, and they said, Why have we done this, that we have let Israel go from serving us? And he made ready his chariot, and took his people with him: And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand. But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon. And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the Lord. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that

we did tell thee in Egypt, saying, Let us alone that we may serve the Egyptians ? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.

MOSES COMFORTETH AND ENCOU-
RAGETH THEM.

Exodus xiv. 13, 14.

And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to-day : for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace.

THEIR SIGNAL AND MIGHTY DELIVER-
ANCE.

Exodus xiv. 19—22.

And the angel of God, which went before the camp of Israel, removed and went behind them ; and the pillar of the cloud went from before their face, and stood behind them : And it came between the camp

of the Egyptians and the camp of Israel ; and it was a cloud and darkness to them, but it gave light by night to these : so that the one came not near the other all the night. And Moses stretched out his hand over the sea ; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground : and the waters were a wall unto them on their right hand, and on their left.

IN THE DESTRUCTION OF PHARAOH AND HIS HOST, WHEN PURSUING THE CHILDREN OF ISRAEL.

EXODUS xiv. 23—28.

And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar

of fire and of the cloud, and troubled the host of the Egyptians, And took off their chariot wheels, that they drove them heavily : so that the Egyptians said, Let us flee from the face of Israel ; for the Lord fighteth for them against the Egyptians. And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared ; and the Egyptians fled against it ; and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them ; there remained not so much as one of them.

THE BENEFITS RESULTING TO THE
CHILDREN OF ISRAEL FROM THEIR
TRIAL.

EXODUS xiv. 30, 31.

Thus the Lord saved Israel that day out of the hand of the Egyptians ; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the Lord did upon the Egyptians : and the people feared the Lord, and believed the Lord, and his servant Moses.

IN MAKING SWEET THE BITTER WATERS
OF MARAH.

EXODUS xv. 23—27.

And when they came to Marah, they could not drink of the waters of Marah, for they were bitter : therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink ? And he cried unto the Lord ; and the Lord shewed him a tree, which when he had cast into the waters,

the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them, And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee. And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

IN PROVIDING MANNA IN THE WILDERNESS.

EXODUS xvi. 1—5.

And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into the wilderness, to kill this whole assembly with hunger.

Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.

IN CAUSING THE WATERS TO FLOW
OUT OF THE ROCK IN HOREB.

EXODUS xvii. 1—6.

And all the congregation of the children

of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim : and there was no water for the people to drink. Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me ? wherefore do ye tempt the Lord ? And the people thirsted there for water ; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst ? And Moses cried unto the Lord, saying, What shall I do unto this people ? they be almost ready to stone me.

And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel ; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb ; and thou shalt smite the rock, and there shall come water out of it, that the people may drink

And Moses did so in the sight of the elders of Israel.

IN PUNISHING THE DISOBEDIENCE OF
NADAB AND ABIHU FOR OFFERING
STRANGE FIRE BEFORE THE LORD.

LEV. x. 1-3.

And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord and devoured them, and they died before the Lord. Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

IN TURNING THE CURSE OF BALAAM
INTO A BLESSING.

NUM. xxii. 4—8.

And Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time. He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me: Come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed. And the elders of Moab and the elders of Midian departed with the rewards of divination in

their hand ; and they came unto Balaam, and spake unto him the words of Balak. And he said unto them, Lodge here this night, and I will bring you word again, as the Lord shall speak unto me : and the princes of Moab abode with Balaam.

THE LORD APPEARETH TO BALAAM.

NUM. xxii. 9—14.

And God came unto Balaam, and said, What men are these with thee ? And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, saying, Behold, there is a people come out of Egypt, which covereth the face of the earth : come now, curse me them ; peradventure I shall be able to overcome them, and drive them out. And God said unto Balaam, Thou shalt not go with them ; thou shalt not curse the people : for they are blessed. And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land : for the Lord refuseth to give me leave to go with you. And the princes of Moab rose up,

and they went unto Balak, and said, Balaam refuseth to come with us.

BALAK'S SECOND MESSAGE TO BALAAM.

NUM. xxii. 15—19.

And Balak sent yet again princes, more, and more honourable than they. And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me: for I will promote thee to very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people. And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more. Now therefore, I pray you, tarry ye also here this night, that I may know what the Lord will say unto me more.

NUM. xxii. 20—21.

And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet

the word which I shall say unto thee, that
shalt thou do.

And Balaam rose up in the morning, and
saddled his ass, and went with the princes
of Moab.

THE ANGEL OF THE LORD RESISTETH BA-
LAAM.

NUM. xxii. 22—35.

And God's anger was kindled because
he went: and the angel of the Lord stood
in the way for an adversary against him.
Now he was riding upon his ass, and his
two servants were with him. And the ass
saw the angel of the Lord standing in the
way, and his sword drawn in his hand:
and the ass turned aside out of the way,
and went into the field: and Balaam smote
the ass, to turn her into the way. But the
angel of the Lord stood in a path of the
vineyards, a wall being on this side, and a
wall on that side. And when the ass saw
the angel of the Lord, she thrust herself
unto the wall, and crushed Balaam's foot
against the wall: and he smote her again.

And the angel of the Lord went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. And when the ass saw the angel of the Lord, she fell down under Balaam : and Balaam's anger was kindled, and he smote the ass with a staff. And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times ? And Balaam said unto the ass, Because thou hast mocked me : I would there were a sword in mine hand, for now would I kill thee. And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day ? was I ever wont to do so unto thee ? And he said, Nay. Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand : and he bowed down his head, and fell flat on his face. And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times ? behold I went out to with-

stand thee, because thy way is perverse before me: And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive. And Balaam said unto the angel of the Lord, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again. And the angel of the Lord said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

THE LORD OVERRULETH THE EVIL INTENTIONS OF BALAAM, AND CONSTRAINETH HIM TO PREDICT THE PROSPERITY OF HIS PEOPLE.

NUM. xxiii. 4—10.

And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon every altar a bullock and a ram. And the Lord put a word in Balaam's mouth, and said, Return unto

Balak, and thus thou shalt speak. And he returned unto him, and lo, he stood by his burnt sacrifice, he, and all the princes of Moab.

And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel.

How shall I curse, whom God hath not cursed? or how shall I defy whom the Lord hath not defied? For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!

NUM. xxiii. 11—15.

And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether. And he answered

and said, Must I not take heed to speak that which the Lord hath put in my mouth ?

And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them : thou shalt see but the utmost part of them, and shalt not see them all : and curse me them from thence. And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on every altar. And he said unto Balak, Stand here by thy burnt offering, while I meet the Lord yonder.

BALAAM IS AGAIN CONSTRAINED TO PRO-
NOUNCE BLESSINGS ON THE PEOPLE.

NUM. xxiii. 16—24.

And the Lord met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus. And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the Lord spoken ?

And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor: God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them. God brought them out of Egypt; he hath as it were the strength of an unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought! Behold, the people shall rise up as a great lion, and lift up himself as a young lion: and he shall not lie down until he eat of the prey, and drink the blood of the slain.

BALAAM PROPHESIETH THE EXALTED HAPPINESS AND BLESSEDNESS OF ISRAEL.**NUM. xxiv. 1—9.**

And when Balaam saw that it pleased the Lord to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness. And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes ; and the spirit of God came upon him. And he took up his parable and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said : He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open : How goodly are thy tents, O Jacob, and thy tabernacles, O Israel ! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters. He shall pour the water out of his buckets, and his seed shall be in many waters, and

his king shall be higher than Agag, and his kingdom shall be exalted. God brought him forth out of Egypt ; he hath as it were the strength of an unicorn : he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion : who shall stir him up ? Blessed is he that blesseth thee, and cursed is he that curseth thee.

BALAK IN ANGER DISMISSETH BALAAM.

Num. xxiv. 10, 11.

And Balak's anger was kindled against Balaam, and he smote his hands together : and Balak said unto Balaam, I called thee to curse mine enemies, and behold, thou hast altogether blessed them these three times. Therefore now flee thou to thy place : I thought to promote thee unto great honour ; but lo, the Lord hath kept thee back from honour.

IN PRESERVING THE SPIES SENT OUT
BY JOSHUA TO VIEW JERICHO.

JOSHUA ii. 1—23.

And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there. And it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel to search out the country. And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country. And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were: And it came to pass about the time of shutting of the gate, when it was dark, that the men went out: whither the men went, I wot not: pursue after them quickly; for ye shall overtake them. But she had brought them up

to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof. And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate. And before they were laid down, she came up unto them upon the roof; And she said unto the men, I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man because of you: for the Lord your God, he is God in heaven above, and in earth beneath. Now therefore, I pray you, swear unto me by the Lord, since I have

shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token: And that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death. And the men answered her, Our life for your's, if ye utter not this our business. And it shall be, when the Lord hath given us the land, that we will deal kindly and truly with thee. Then she let them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall. And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way. And the men said unto her, We will be blameless of this thine oath which thou hast made us swear. Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy

brethren, and all thy father's household, home unto thee. And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be upon our head, if any hand be upon him. And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear. And she said, According unto your words, so be it. And she sent them away, and they departed: and she bound the scarlet line in the window. And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought them throughout all the way, but found them not. So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all things that befell them.

IN DIVIDING THE WATERS OF JORDAN.

JOSHUA iii. 9—17.

And Joshua said unto the children of Israel, Come hither, and hear the words of the Lord your God. And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites. Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan. Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man. And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap. And it came to pass, when the people removed from their tents, to pass over Jordan, and

the priests bearing the ark of the covenant before the people; And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,) That the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho. And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

IN THE LORD'S GRACIOUS APPEARANCE
TO JOSHUA.

JOSHUA v. 13—15.

And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and

looked, and, behold, there stood a man over against him, with his sword drawn in his hand : and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries ? And he said, Nay ; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant ? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot ; for the place whereon thou standest is holy. And Joshua did so.

IN CAUSING THE WALLS OF JERICHO
TO FALL DOWN AT THE SOUND OF
THE TRUMPETS OF RAMS' HORNS.

JOSHUA vi. 2—20.

And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour. And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days.

And seven priests shall bear before the ark seven trumpets of rams' horns : and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout ; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him. And Joshua, the son of Nun, called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the Lord. And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the Lord. And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the Lord, and blew with the trumpets : and the ark of the covenant of the Lord followed them. And the armed men went

before the priests that blew with the trumpets, and the rereward came after the ark, the priests going on, and blowing with the trumpets. And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout. So the ark of the Lord compassed the city, going about it once: and they came into the camp, and lodged in the camp. And Joshua rose early in the morning, and the priests took up the ark of the Lord. And seven priests bearing seven trumpets of rams' horns before the ark of the Lord went on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the Lord, the priests going on, and blowing with the trumpets. And the second day, they compassed the city once, and returned into the camp: so they did six days. And it came to pass on the seventh day, that they arose early about the dawning of the day, and

compassed the city after the same manner seven times: only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the Lord hath given you the city. And the city shall be accursed, even it, and all that are therein, to the Lord: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent. And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it. But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord: they shall come into the treasury of the Lord. So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every

man straight before him, and they took the city.

IN PRESERVING RAHAB AND ALL HER KINDRED.

JOSHUA vi. 22—25.

But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her. And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel. And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the Lord. And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the

messengers which Joshua had sent to spy out Jericho.

IN THE DETECTION OF THE SIN OF
ACHAN.

JOSHUA vii. 13—21.

And the Lord said unto Joshua, Up, sanctify the people, and say, Sanctify yourselves against to-morrow: for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you. In the morning, therefore ye shall be brought according to your tribes: and it shall be, that the tribe which the Lord taketh shall come according to the families thereof; and the family which the Lord shall take shall come by households; and the household which the Lord shall take shall come man by man. And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath:

because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Israel. So Joshua rose up early in the morning, and brought Israel by their tribes ; and the tribe of Judah was taken : And he brought the family of Judah ; and he took the family of the Zarhites ; and he brought the family of the Zarhites man by man ; and Zabdi was taken : And he brought his household man by man ; and **Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.** And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him ; and tell me now what thou hast done ; hide it not from me. And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done : When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them ; and,

behold, they are hid in the earth in the midst of my tent, and the silver under it.

IN STAYING THE SUN AND MOON IN
THEIR COURSE, UNTIL ISRAEL HAD
AVENGED THEMSELVES ON THEIR
ENEMIES.

JOSHUA x. 12—14.

Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon ; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man : for the Lord fought for Israel.

IN APPOINTING THE CITIES OF REFUGE.

JOSHUA XX. 1—6.

The Lord also spake unto Joshua, saying, Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses: That the slayer that killeth any person unawares and unwittingly may flee thither: and they shall be your refuge from the avenger of blood. And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them. And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime. And he shall dwell in that city, until he stand before the congregation for judgment, and until the death of the high priest that

shall be in those days : then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

IN DELIVERING ALL THE ENEMIES OF
ISRAEL INTO THEIR HANDS, AND
GIVING THEM REST.

JOSHUA xxi. 43—45.

And the Lord gave unto Israel all the land which he sware to give unto their fathers ; and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he sware unto their fathers : and there stood not a man of all their enemies before them ; the Lord delivered all their enemies into their hand. There failed not ought of any good thing which the Lord had spoken unto the house of Israel ; all came to pass.

IN REQUITING THE CRUELTY OF ADO- NI-BEZEK.

JUDGES i. 5—7.

And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites. But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes. And Adoni-bezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so God hath requited me.

IN REBUKING THE PEOPLE OF BOCHIM.

JUDGES ii. 1—4.

And an angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you. And ye shall make no league with the inhabitants of this land;

ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this? Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you. And it came to pass, when the angel of the Lord spake these words unto all the children of Israel, that the people lifted up their voice, and wept.

THEIR GRATEFUL MEMORIAL.

JUDGES ii. 5.

And they called the name of that place Bochim: and they sacrificed there unto the Lord.

THE LORD'S GRACIOUS APPEARANCE TO GIDEON, WHEN THRESHING WHEAT, TO HIDE IT FROM THE MIDIANITES.

JUDGES vi. 12—23.

And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valour. And

Gideon said unto him, Oh my Lord, if the Lord be with us, why then is all this befallen us ? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt, but now the Lord hath forsaken us, and delivered us into the hands of the Midianites. And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites : have not I sent thee ? And he said unto him, Oh my Lord, wherewith shall I save Israel ? behold, my family is poor in Manasseh, and I am the least in my father's house. And the Lord said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man. And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me. Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee. And he said, I will tarry until thou come again. And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of

flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it. And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so. Then the angel of the Lord put forth the end of the staff that was in his hand; and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the Lord departed out of his sight. And when Gideon perceived that he was an angel of the Lord, Gideon said, Alas, O Lord God! for because I have seen an angel of the Lord face to face. And the Lord said unto him, Peace be unto thee; fear not: thou shalt not die.

GIDEON'S GRATEFUL MEMORIAL.

JUDGES vi. 24.

Then Gideon built an altar there unto the Lord, and called it Jehovah-shalom:

unto this day it is yet in Ophrah of the Abi-ezrites.

IN REDUCING GIDEON'S ARMY TO
THREE HUNDRED, LEST ISRAEL
SHOULD SAY, MINE ARM HATH
SAVED ME.

JUDGES vii. 2—8.

And the Lord said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me. Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand. And the Lord said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go

with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go. So he brought down the people unto the water: and the Lord said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water. And the Lord said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place. So the people took victuals in their hand, and their trumpets: and he sent all the rest of Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

IN THE LORD'S AGAIN APPEARING TO
GIDEON.

JUDGES vii. 9—11.

And it came to pass the same night, that the Lord said unto him, Arise, get thee down unto the host; for I have delivered it into thine hand. But if thou fear to go down, go thou with Phurah thy servant down to the host: And thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host.

GIDEON IS GREATLY ENCOURAGED BY
THE RECITAL OF A DREAM.

JUDGES vii. 11—15.

Then went he down with Phurah his servant unto the outside of the armed men that were in the host. And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the

sea side for multitude. And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along. And his fellow answered and said; This is nothing else save the sword of Gideon the son of Joash, a man of Israel : for into his hand hath God delivered Midian, and all the host. And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise ; for the Lord hath delivered into your hand the host of Midian.

IN DELIVERING THE MIDIANITES INTO THE HANDS OF GIDEON.

JUDGES vii. 16—23.

And he divided the three hundred men into three companies, and he put a trumpet

in every man's hand, with empty pitchers, and lamps within the pitchers. And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do. When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, The sword of the Lord, and of Gideon. So Gideon and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that were in their hands. And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hand, and the trumpets in their right hands to blow withal: and they cried, The sword of the Lord, and of Gideon. And they stood every man in his place round about the camp: and all the host ran, and cried, and fled. And the three hundred blew the trumpets, and the Lord set every man's

sword against his fellow, even throughout all the host: and the host fled to Beth-shittah in Zererath, and to the border of Abel-meholah, unto Tabbath. And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

IN REQUITING THE CRUELTY OF ABIM-ELECH.

'JUDGES ix. 5, 6. 22, 23. 50—54.

And he went unto his father's house at Ophrah, and slew his brethren the sons of Jerubbaal, being threescore and ten persons, upon one stone: notwithstanding yet Jo-tham, the youngest son of Jerubbaal was left; for he hid himself. And all the men of Shechem gathered together, and all the house of Millo, and went and made Abim-elech king, by the plain of the pillar that was in Shechem.

When Abimelech had reigned three years over Israel, Then God sent an evil

spirit between Abimelech and the men of Shechem ; and the men of Shechem dealt treacherously with Abimelech.

Then went Abimelech to Thebez, and encamped against Thebez, and took it. But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut it to them, and gat them up to the top of the tower. And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire. And a certain woman cast a piece of a millstone upon Abimelech's head, and all to brake his skull. Then he called hastily unto the young man his armourbearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died.

IN DELIVERING SAMSON FROM THE
LION.

JUDGES xiv. 5, 6.

Then went Samson down, and his father

and his mother, to Timnath, and came to the vineyards of Timnath: and behold, a young lion roared against him. And the spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand.

IN SUPPLYING SAMSON WITH WATER
IN HIS GREAT EXTREMITY.

JUDGES xv. 18—19.

And he was sore athirst, and called on the Lord, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised ? But God clave an hollow place that was in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived.

SAMSON'S GRATEFUL MEMORIAL.**JUDGES xv. 19.**

And he called the name thereof En-hakkore.

**IN GRANTING SAMSON'S REQUEST,
WHEN DERIDED BY HIS ENEMIES.****JUDGES xvi. 28—30.**

And Samson called unto the Lord, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.

And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein.

IN SUPPORTING NAOMI UNDER HER SEVERE TRIALS, AND CAUSING HER TO RETURN TO BETHLEHEM, ACCOMPANIED BY RUTH, IN THE BEGINNING OF BARLEY HARVEST.

RUTH i. 1—15.

Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons. And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there. And Elimelech Naomi's husband died, and she was left and her two sons. And they took them wives of the women of Moab ; and the name of the one was Orpah, and the name of the other Ruth : and they dwelled there about ten years. And Mahlon and Chilion died also both of them ; and the woman was left of her two

sons and her husband. Then she arose with her daughters in law, that she might return from the country of Moab : for she had heard in the country of Moab how that the Lord had visited his people in giving them bread. Wherefore she went forth out of the place where she was, and her two daughters in law with her ; and they went on the way to return unto the land of Judah. And Naomi said unto her two daughters in law, Go, return each to her mother's house : the Lord deal kindly with you, as ye have dealt with the dead, and with me. The Lord grant you that ye may find rest, each of you in the house of her husband. Then she kissed them ; and they lifted up their voice, and wept. And they said unto her, Surely we will return with thee unto thy people. And Naomi said, Turn again, my daughters : why will ye go with me ? are there yet any more sons in my womb, that they may be your husbands ? Turn again, my daughters, go your way ; for I am too old to have an husband. If I should say, I have hope, if

I should have an husband also to night, and should also bear sons ; Would ye tarry for them till they were grown ? would ye stay for them from having husbands ? nay, my daughters ; for it grieveth me much for your sakes, that the hand of the Lord is gone out against me. And they listed up their voice, and wept again : and Orpah kissed her mother in law ; but Ruth clave unto her. And she said, Behold, thy sister in law is gone back unto her people, and unto her gods : return thou after thy sister in law.

RUTH'S NOBLE AND DISINTERESTED RE-
SOLVE.

RUTH i. 16—22.

And Ruth said, Intreat me not to leave thee, or to return from following after thee : for whither thou goest, I will go ; and where thou lodgest, I will lodge : thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried : the Lord do so to

me, and more also, if ought but death part thee and me.

When she saw that she was stedfastly minded to go with her, then she left speaking unto her.

So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and they said, Is this Naomi? And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty: why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?... So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley harvest.

IN GUIDING RUTH TO THE FIELD OF
BOAZ, AT THE PRECISE TIME THAT
HE CAME TO VIEW THE REAPERS.

RUTH ii. 2—7.

And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter. And she went, and came, and gleaned in the field after the reapers; and her hap was to light on a part of the field belonging to Boaz, who was of the kindred of Elimelech. And, behold, Boaz came from Beth-lehem, and said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee. Then said Boaz unto his servant that was set over the reapers, Whose damsel is this? And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab: And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came,

and hath continued even from the morning until now, that she tarried a little in the house.

IN GIVING RUTH FAVOUR IN THE SIGHT OF BOAZ,

RUTH ii. 8—23.

Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens: Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn. Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger? And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the

death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust. Then she said, Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens. And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left. And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not: And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not. So she gleaned in the field until even, and beat out

that she had gleaned : and it was about an ephah of barley. And she took it up, and went into the city : and her mother in law saw what she had gleaned : and she brought forth, and gave to her that she had reserved after she was sufficed. And her mother in law said unto her, Where hast thou gleaned to day ? and where wroughtest thou ? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day is Boaz. And Naomi said unto her daughter in law, Blessed be he of the Lord, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen. And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest. And Naomi said unto Ruth her daughter in law, It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field. So she kept fast by the

maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law.

IN GRACIOUSLY REWARDING RUTH'S
MATERNAL AFFECTION AND PIETY.

RUTH iv. 13.

So Boaz took Ruth, and she was his wife: and the Lord gave her conception, and she bare a son.

IN BLESSING NAOMI'S RETURN TO HER
OWN LAND, AND CAUSING HER TO
FORGET HER POVERTY AND WIDOW-
HOOD.

RUTH iv. 14—17.

And the women said unto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman, that his name may be famous in Israel. And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him.

And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David.

IN THE CALL OF THE CHILD SAMUEL,
WHEN HE MINISTERED UNTO THE
LORD BEFORE ELI.

1 SAM. iii. 8—10.

And Eli perceived that the Lord had called the child. Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth. So Samuel went and lay down in his place. And the Lord came, and stood, and called as at other times, Samuel, Samuel.

IN RESTORING THE ARK OF GOD TO
ISRAEL.

1 SAM. vi. 1—12.

And the ark of the Lord was in the country of the Philistines seven months.

And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the Lord ? tell us wherewith we shall send it to his place. And they said, If ye send away the ark of the God of Israel, send it not empty ; but in any wise return him a trespass offering : then ye shall be healed, and it shall be known to you why his hand is not removed from you. Then said they, What shall be the trespass offering which we shall return to him ? They answered, Five golden emerods, and five golden mice, according to the number of the lords of the Philistines : for one plague was on you all, and on your lords. Wherefore ye shall make images of your emerods, and images of your mice that mar the land ; and ye shall give glory unto the God of Israel : peradventure he will lighten his hand from off you, and from off your gods, and from off your land. Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts ? when he had wrought wonderfully among them, did they not let the

people go, and they departed? Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them: And take the ark of the Lord, and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass offering, in a coffer by the side thereof; and send it away, that it may go. And see, if it goeth up by the way of his own coast to Beth-shemesh, then he hath done us this great evil: but if not, then we shall know that it is not his hand that smote us; it was a chance that happened to us. And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home: And they laid the ark of the Lord upon the cart, and the coffer with the mace of gold and the images of their emerods. And the kine took the straight way to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines

went after them unto the border of Beth-shemesh.

THE JOY OF THE REAPERS OF BETH-SHEMESH ON BEHOLDING THE ARK.

1 SAM. vi. 13—15.

And they of Beth-shemesh were reaping their wheat harvest in the valley : and they lifted up their eyes, and saw the ark, and rejoiced to see it. And the cart came into the field of Joshua, a Beth-shemite, and stood there, where there was a great stone : and they clave the wood of the cart, and offered the kine a burnt offering unto the Lord. And the Levites took down the ark of the Lord, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone : and the men of Beth-shemesh offered burnt offerings and sacrificed sacrifices the same day unto the Lord.

IN DISCOMFITING THE PHILISTINES
BY THUNDER, AT EBENEZER, IN AN-
SWER TO THE PRAYER OF SAMUEL.

1 SAM. vii. 10.

And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.

SAMUEL'S GRATEFUL MEMORIAL.

1 SAM. vii. 12.

Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us.

IN THE GREAT EXTREMITY OF THE
PEOPLE OF JABESH-GILEAD.

1 SAM. xi. 1—5.

Then Nahash the Ammonite came up, and encamped against Jabesh-gilead: and

all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee. And Nahash the Ammonite answered them, On this condition will I make a covenant with you, that I may thrust out all your right eyes, and lay it for a reproach upon all Israel. And the elders of Jabesh said unto him, Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if there be no man to save us, we will come out to thee. Then came the messengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lifted up their voices, and wept. And, behold, Saul came after the herd out of the field; and Saul said, What aileth the people that they weep? And they told him the tidings of the men of Jabesh.

THE LORD'S GRACIOUS DELIVERANCE
BY THE HAND OF SAUL.

1 SAM. xi. 6—13.

And the Spirit of God came upon Saul

when he heard those tidings, and his anger was kindled greatly. And he took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the Lord fell on the people, and they came out with one consent. And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand. And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To-morrow by that time the sun be hot, ye shall have help. And the messengers came and shewed it to the men of Jabesh ; and they were glad. Therefore the men of Jabesh said, To-morrow we will come out unto you, and ye shall do with us all that seemeth good unto you. And it was so on the morrow, that Saul put the people in three companies ; and they came into the midst of the host in the morning watch, and slew

the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together. And the people said unto Samuel, Who is he that said, Shall Saul reign over us? bring the men that we may put them to death. And Saul said, There shall not a man be put to death this day: for to day the Lord hath wrought salvation in Israel.

IN SAVING ISRAEL WHEN AN INNUMERABLE MULTITUDE OF THE PHILISTINES CAME UP TO FIGHT AGAINST THEM.

1 SAM. xiii. 5—7.

And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the seashore in multitude: and they came up, and pitched in Michmash, eastward from Beth-aven. When the men of Israel saw that they were in a strait, (for the people

were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits. And some of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people followed him trembling.

THE LORD'S WONDERFUL DELIVER- ANCE BY JONATHAN AND HIS AR- MOUR BEARER.

1 SAM. xiv. 1—16. 20—23.

Now it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bear his armour, Come, and let us go over to the Philistines' garrison, that is on the other side. But he told not his father. And Saul tarried in the uttermost part of Gibeah under a pomegranate tree which is in Migron: and the people that were with him were about six hundred men; And Ahiah, the son of Ahitub, I-chabod's brother, the son of Phinehas, the son of Eli, the Lord's priest in

Shiloh, wearing an ephod. And the people knew not that Jonathan was gone. And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, there was a sharp rock on the one side, and a sharp rock on the other side: and the name of the one was Bozez, and the name of the other Seneh. The forefront of the one was situate northward over against Michmash, and the other southward over against Gibeah. And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the Lord will work for us: for there is no restraint to the Lord to save by many or by few. And his armourbearer said unto him, Do all that is in thine heart: turn thee; behold, I am with thee according to thy heart. Then said Jonathan, Behold, we will pass over unto these men, and we will discover ourselves unto them. If they say thus unto us, Tarry until we come to you; then we will stand still in our place, and will not go up unto them.

But if they say thus, Come up unto us ; then we will go up : for the Lord hath delivered them into our hand : and this shall be a sign unto us. And both of them discovered themselves unto the garrison of the Philistines : and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves. And the men of the garrison answered Jonathan and his armourbearer, and said; Come up to us, and we will shew you a thing. And Jonathan said unto his armourbearer, Come up after me : for the Lord hath delivered them into the hand of Israel. And Jonathan climbed up upon his hands and upon his feet, and his armourbearer after him : and they fell before Jonathan ; and his armourbearer slew after him. And that first slaughter, which Jonathan and his armourbearer made, was about twenty men, within as it were an half acre of land, which a yoke of oxen might plow. And there was trembling in the host, in the field, and among all the people : the garrison, and the spoilers, they also trembled,

and the earth quaked: so it was a very great trembling. And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went on beating down one another.

And Saul and all the people that were with him assembled themselves, and they came to the battle: and, behold, every man's sword was against his fellow, and there was a very great discomfiture. Moreover the Hebrews that were with the Philistines before that time, which went up with them into the camp from the country round about, even they also turned to be with the Israelites that were with Saul and Jonathan. Likewise all the men of Israel which had hid themselves in mount Ephraim, when they heard that the Philistines had fled, even they also followed hard after them in the battle. So the Lord saved Israel that day.

IN REJECTING SAUL FROM BEING KING,
BECAUSE HE HAD REJECTED THE
WORD OF THE LORD.

1 SAM. xv. 16—23.

Then Samuel said unto Saul, Stay, and I will tell thee what the Lord hath said to me this night. And he said unto him, Say on. And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel? And the Lord sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord? And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief

of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal. And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord ? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.

IN CHOOSING DAVID FROM AMONG
THE SONS OF JESSE TO BE KING
OVER ISRAEL.

1 SAM. xvi. 5—13.

And Samuel sanctified Jesse and his sons, and called them to the sacrifice. And it came to pass, when they were come, that he looked on Eliab, and said, Surely the Lord's anointed is before him.

HUMAN JUDGMENT REPROVED.

But the Lord said unto Samuel, Look not

on his countenance, or on the height of his stature ; because I have refused him ; for the Lord seeth not as man seeth ; for man looketh on the outward appearance, but the Lord looketh on the heart.

Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the Lord chosen this. Then Jesse made Shammah to pass by. And he said, Neither hath the Lord chosen this. Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these. And Samuel said unto Jesse, Are here all thy children ? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him : for we will not sit down till he come hither. And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him : for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren : and the

Spirit of the Lord came upon David from that day forward.

IN ISRAEL'S GREAT AFFLICTION, WHEN
THEIR ARMIES WERE DEFIED BY
GOLIATH THE PHILISTINE.

1 SAM. xvii. 4—11.

And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span. And he had an helmet of brass upon his head, and he was armed with a coat of mail ; and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam ; and his spear's head weighed six hundred shekels of iron : and one bearing a shield went before him. And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array ? am not I a Philistine, and ye servants to Saul ? choose you a

man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us. And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together. When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

IN PRODUCING FROM CAUSES, IN
THEMSELVES APPARENTLY TRIVIAL,
A TRAIN OF THE MOST HAPPY CON-
SEQUENCES.

1 SAM. xvii. 17—32.

And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren; And carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge. Now Saul,

and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines. And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench as the host was going forth to the fight, and shouted for the battle. - For Israel and the Philistines had put the battle in array, army against army. And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren. And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same word: and David heard them. And all the men of Israel, when they saw the man, fled from him, and were sore afraid. And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will

give him his daughter, and make his father's house free in Israel. And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God? And the people answered him after this manner, saying, so shall it be done to the man that killeth him. And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle. And David said, What have I now done? Is there not a cause? And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner. And when the words were heard which David spake, they rehearsed them

before Saul: and he sent for him. And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.

DAVID IS ENCOURAGED BY THE REVIEW OF
FORMER MERCIES AND DELIVERANCES, TO
FIGHT WITH GOLIATH.

1 SAM. xvii. 33—37.

And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth. And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by the beard, and smote him, and slew him. Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. David said

moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee.

**DAVID, IN THE NAME OF THE LORD
OF HOSTS, OVERCOMETH GOLIATH.**

I SAM. xvii. 38—51.

And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail. And David girded his sword upon his armour, and he assayed to go ; for he had not proved it. And David said unto Saul, I cannot go with these ; for I have not proved them. And David put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip : and his sling was in his hand : and he drew near to the Philistine. And the Philistine came

on and drew near unto David ; and the man that bare the shield went before him. And when the Philistine looked about, and saw David, he disdained him : for he was but a youth, and ruddy, and of a fair countenance. And the Philistine said unto David, Am I dog, that thou comest to me with staves ? And the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield : but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand ; and I will smite thee, and take thine head from thee ; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth ; that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth

not with sword and spear : for the battle is the Lord's, and he will give you into our hands. And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead ; and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him ; but there was no sword in the hand of David. Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

IN RAISING UP TO DAVID, IN THE HOUSE
OF SAUL, A FAITHFUL AND BELOVED
FRIEND.

1 SAM. xviii. 1—4.

And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And Saul took him that day, and would let him go no more home to his father's house. Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

IN PRESERVING THE LIFE OF DAVID,
WHEN SAUL CAST A JAVELIN AT
HIM.

1 SAM. xviii. 10, 11.

And it came to pass on the morrow, that the evil spirit from God came upon Saul,

and he prophesied in the midst of the house: and David played with his hand, as at other times : and there was a javelin in Saul's hand. And Saul cast the javelin ; for he said, I will smite David even to the wall with it. And David avoided out of his presence twice.

IN FRUSTRATING SAUL'S CRUEL DESIGNS AGAINST DAVID, AND THROUGH THE FRIENDSHIP OF JONATHAN RESTORING HIM TO FAVOUR.

1 SAM. xix. 2—7.

But Jonathan Saul's son delighted much in David : and Jonathan told David, saying, Saul my father seeketh to kill thee : now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself : And I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee ; and what I see, that I will tell thee.

And Jonathan spake good of David unto

Saul his father, and said unto him, Let not the king sin against his servant, against David ; because he hath not sinned against thee, and because his works have been to thee-ward very good : For he did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel : thou sawest it, and didst rejoice : wherefore then wilt thou sin against innocent blood, to slay David without a cause ? And Saul hearkened unto the voice of Jonathan : and Saul sware, As the Lord liveth, he shall not be slain. And Jonathan called David, and Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence, as in times past.

IN PRESERVING THE LIFE OF DAVID,
THROUGH THE CONTRIVANCE OF
MICHAL, WHEN SAUL SENT MESSEN-
GERS TO TAKE HIM.

1 SAM. xix. 11—16.

Saul also sent messengers unto David's

house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If thou save not thy life to night, to morrow thou shalt be slain. So Michal let David down through a window: and he went, and fled, and escaped. And Michal took an image, and laid it in the bed, and put a pillow of goats' hair for his bolster, and covered it with a cloth. And when Saul sent messengers to take David, she said, He is sick. And Saul sent the messengers again to see David, saying, Bring him up to me in the bed, that I may slay him. And when the messengers were come in, behold there was an image in the bed, with a pillow of goats' hair for his bolster.

IN SHEWING TO DAVID THE MEANS
OF SAFETY THROUGH THE FRIEND-
SHIP AND COUNSEL OF JONATHAN.

1 SAM. xx. 1—3. 11—17.

And David fled from Naioth in Ramah, and came and said before Jonathan, What

have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life? And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will shew it me: and why should my father hide this thing from me? it is not so. And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly as the Lord liveth, and as thy soul liveth, there is but a step between me and death.

And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

And Jonathan said unto David, O Lord God of Israel, when I have sounded my father about to morrow any time, or the third day, and behold, if there be good toward David, and I then send not unto thee, and shew it thee; The Lord do so and much more to Jonathan: but if it please my father to do thee evil, then I

will shew it thee, and send thee away, that thou mayest go in peace: and the Lord be with thee, as he hath been with my father. And thou shalt not only while yet I live show me the kindness of the Lord, that I die not: But also thou shalt not cut off thy kindness from my house for ever: no, not when the Lord hath cut off the enemies of David every one from the face of the earth. So Jonathan made a covenant with the house of David, saying, Let the Lord even require it at the hand of David's enemies. And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul.

JONATHAN'S TOKEN TO DAVID.

1 SAM. xx. 18—24.

Then Jonathan said to David, To morrow is the new moon: and thou shalt be missed, because thy seat will be empty. And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself

when the business was in hand, and shalt remain by the stone Ezel. And I will shoot three arrows on the side thereof, as though I shot at a mark. And, behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them; then come thou: for there is peace to thee, and no hurt; as the Lord liveth. But if I say thus unto the young man, Behold, the arrows are beyond thee; go thy way: for the Lord hath sent thee away. And as touching the matter which thou and I have spoken of, behold, the Lord be between me and thee for ever. So David hid himself in the field.

JONATHAN AFFECTIONATELY TAKETH LEAVE
OF DAVID.

I SAM. XX. 35—42.

And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him. And he said unto his lad, Run, find out now the arrows which I shoot.

And as the lad ran, he shot an arrow beyond him. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee? And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master. But the lad knew not any thing: only Jonathan and David knew the matter. And Jonathan gave his artillery unto his lad, and said unto him, Go, carry them to the city. And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded. And Jonathan said to David, Go in peace, for as much as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

IN DISCOVERING TO DAVID THE
TREACHERY OF THE KENITES, IN AN-
SWER TO PRAYER.

1 SAM. xxiii. 7—13.

And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars. And Saul called all the people together to war, to go down to Keilah, to besiege David and his men. And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, Bring hither the ephod. Then said David, O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake. Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord said, He will come down. Then said David, Will the men of Keilah deliver me and

my men into the hand of Saul? And the Lord said, They will deliver thee up. Then David and his men, which were about six hundred, arose, and departed out of Keilah, and went whithersoever they could go: and it was told Saul that David was escaped from Keilah, and he forbore to go forth.

IN CONCEALING FROM SAUL THE RETREAT OF DAVID, WHEN HE ABODE IN THE WILDERNESS OF ZIPH.

1 SAM. xxiii. 14.

And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph: And Saul sought him every day, but God delivered him not into his hands.

JONATHAN ENCOURAGETH DAVID, AND
STRENGTHENETH HIS HANDS IN THE
LORD.

1 SAM. xxiii. 15—18.

And David saw that Saul was come out to seek his life: and David was in the

wilderness of Ziph in a wood. And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God. And he said unto him, Fear not: for the hand of Saul my father shall not find thee, and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth. And they two made a covenant before the Lord: and David abode in the wood, and Jonathan went to his house.

**IN DAVID'S GREAT EXTREMITY AT
MAON, WHEN ENCOMPASSED BY HIS
ENEMIES.**

1 SAM. xxiii. 25, 26.

And David came down into a rock, and abode in in the wilderness of Maon. And when Saul heard that, he pursued after David in the wilderness of Maon. And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul; for Saul and his

men compassed David and his men round about to take them.

THE LORD'S WONDERFUL DELIVER-
ANCE, IN ANSWER TO DAVID'S
PRAYER.

1 SAM. xxiii. 27, 28.

But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have invaded the land. Wherefore Saul returned from pursuing after David, and went against the Philistines.

IN DELIVERING SAUL INTO THE HANDS
OF DAVID.

1 SAM. xxiv. 1—3.

And it came to pass when Saul was returned from following the Philistines, that it was told him, saying, Behold, David is in the wilderness of En-gedi. Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats. And he came to the sheepcotes by the way, where was a cave, and

Saul went in to cover his feet : and David and his men remained in the sides of the cave.

**IN WITHHOLDING DAVID BY GRACIOUS
INFLUENCES, FROM AVENGING HIM-
SELF ON HIS ENEMY.**

1 SAM. xxiv. 4—15.

And the men of David said unto him, Behold, the day of which the Lord said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily. And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt. And he said unto his men, The Lord forbid that I should do this thing unto my master the Lord's anointed, to stretch forth mine hand against him, seeing he is the anointed of the Lord. So David stayed his servants with these words, and suffered them not to rise against Saul : but Saul rose up out of the cave, and went on his way. David also arose afterward, and went

out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself. And David said to Saul, Wherefore hear-est thou men's words, saying, Behold, David seeketh thy hurt? Behold, this day thine eyes have seen how that the Lord had delivered thee to day into mine hand in the cave: and some bade me kill thee, but mine eye spared thee, and I said, I will not put forth mine hand against my lord; for he is the Lord's anointed. More- over, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see, that there is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul, to take it. The Lord judge between me and thee, and the Lord avenge me of thee: but mine hand shall not be upon thee. As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee. After whom is the king of

Israel come out? after whom dost thou pursue? after a dead dog, after a flea. The Lord therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand.

**SAUL IS CONSTRAINED TO APPROVE OF
THE RIGHTEOUS CONDUCT OF DAVID.**

1 SAM. xxiv. 16—20.

And it came to pass when David had made an end of speaking these words unto Saul, that Saul said, Is this thy voice, my son David? And Saul lifted up his voice, and wept. And he said to David, Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil. And thou hast shewed this day, how that thou hast dealt well with me: forasmuch as when the Lord had delivered me into thine hand, thou killedst me not. For if a man find his enemy, will he let him go well away? wherefore the Lord reward thee good, for that thou hast done unto me this day. And now behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand.

IN PREVENTING DAVID FROM AVENGING HIMSELF ON THE HOUSE OF NABAL.

1 SAM. XXV. 4—31.

And David heard in the wilderness that Nabal did shear his sheep. And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name. And thus shall ye say to him that liveth in prosperity, Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast. And now I have heard that thou hast shearers: now thy shepherds which were with us, we hurt them not, neither was there ought missing unto them, all the while they were in Carmel. Ask thy young men, and they will shew thee: wherefore let the young men find favour in thine eyes: for we come in a good day: give, I pray thee, whatsoever cometh to thine hand, unto thy servants, and to thy son David. And when David's young men came, they

spake to Nabal according to all those words in the name of David, and ceased. And Nabal answered David's servants, and said, who is David? and who is the son of Jesse? there be many servants now a days that break away every man from his master. Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men whom I know not whence they be? So David's young men turned their way, and went again, and came and told him all those sayings. And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword, and David also girded on his sword: and there went up after David about four hundred men, and two hundred abode by the stuff. But one of the young men told Abigail Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he railed on them. But the men were very good unto us, and we were not hurt, neither missed we any thing as long as we were conversant

with them, when we were in the fields. They were a wall unto us both by night and day, all the while we were with them keeping the sheep. Now therefore know and consider what thou wilt do: for evil is determined against our master, and against all his household: for he is such a son of Belial, that a man cannot speak to him. Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses. And she said unto her servants, Go on before me, behold, I come after you: but she told not her husband Nabal. And it was so, as she rode on the ass, that she came down by the covert of the hill, and behold, David and his men came down against her, and she met them. Now David had said, Surely in vain have I kept all that this fellow hath in the wilderness, so that nothing was missed of all that pertained unto him: and he hath requited

me evil for good. So and more also do God unto the enemies of David, If I leave any of all that pertain to him by the morning light. And when Abigail saw David, she hasted, and lighted off the ass, and fell before David on her face, and bowed herself to the ground. And fell at his feet, and said, Upon me, my Lord, upon me let this iniquity be : and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid. Let not my lord, I pray thee, regard this man of Belial, even Nabal : for as his name is, so is he; Nabal is his name, and folly is with him : but I thine handmaid saw not the young men of my lord, whom thou didst send. Now therefore, my lord, as the Lord liveth, and as thy soul liveth, seeing the Lord hath withholden thee from coming to shed blood, and from avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal. And now this blessing which thine handmaid hath brought unto my lord, let it even be given unto the young

men that follow my lord. I pray thee, forgive the trespass of thine handmaid : for the Lord will certainly make my lord a sure house: because my lord fighteth the battles of the Lord, and evil hath not been found in thee all thy days. Yet a man is risen to pursue thee, and to seek thy soul : but the soul of my lord shall be bound in the bundle of life with the Lord thy God ; and the souls of thine enemies, them shall he sling out, as out of the middle of a sling. And it shall come to pass, when the Lord shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel ; That this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself; but when the Lord shall have dealt well with my lord, then remember thine handmaid.

DAVID'S GRATEFUL ACKNOWLEDGMENT OF THE LORD'S PREVENTING GOODNESS.

1 SAM. xxv. 32—34.

Blessed be the Lord God of Israel, which sent thee this day to meet me: And blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand. For in very deed, as the Lord God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left any unto Nabal by the morning light.

IN AGAIN DELIVERING SAUL INTO THE HANDS OF DAVID.

1 SAM. xxvi. 1—8.

And the Ziphites came unto Saul to Gibeah, saying, Doth not David hide himself in the hill of Hachilah, which is before Jeshimon? Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with

him, to seek David in the wilderness of Ziph. And Saul pitched in the hill of Hachilah, which is before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness. David therefore sent out spies, and understood that Saul was come in very deed. And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay in the trench, and the people pitched round about him. Then answered David, and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee. So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him. Then said Abishai to David, God hath delivered thine enemy into thine hand this

day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time.

DAVID AGAIN SPARETH SAUL'S LIFE.

1 SAM. xxvi. 9—12.

And David said to Abishai, Destroy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless? David said furthermore, As the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into the battle, and perish. The Lord forbid that I should stretch forth mine hand against the Lord's anointed: but, I pray thee, take thee now the spear that is at his bolster, and the cruse of water, and let us go. So David took the spear, and the cruse of water from Saul's bolster; and they gat them away, and no man saw it, nor knew it, neither awaked: for they were all asleep; because a deep sleep from the Lord was fallen upon them.

DAVID CALLETH TO ABNER.

1 SAM. xxvi. 13—16.

Then David went over to the other side,

and stood on the top of an hill afar off ; a great space being between them : And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner ? Then Abner answered and said, Who art thou that criest to the king ? And David said to Abner, Art not thou a valiant man ? and who is like to thee in Israel ? wherefore then hast thou not kept thy lord the king ? for there came one of the people in to destroy the king thy lord. This thing is not good that thou hast done. As the Lord liveth, ye are worthy to die, because ye have not kept your master, the Lord's anointed. And now see where the king's spear is, and the cruse of water that was at his bolster.

SAUL ACKNOWLEDGETH HIS SIN.

1 SAM. xxvi. 17—21.

And Saul knew David's voice, and said, Is this thy voice, my son David ? And David said, It is my voice, my lord, O king. And he said, Wherefore doth my lord thus pursue after his servant ? for what

have I done ? or what evil is in mine hand ? Now therefore, I pray thee, let my lord the king hear the words of his servant. If the Lord have stirred thee up against me, let him accept an offering : but if they be the children of men, cursed be they before the Lord ; for they have driven me out this day from abiding in the inheritance of the Lord, saying, Go, serve other gods. Now therefore, let not my blood fall to the earth before the face of the Lord : for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains. Then said Saul, I have sinned : return, my son David : for I will no more do thee harm, because my soul was precious in thine eyes this day : behold, I have played the fool, and have erred exceedingly.

DAVID'S ANSWER TO SAUL.

1 SAM. xxvi. 22—24.

And David answered and said, Behold the king's spear ! and let one of the young men come over and fetch it. The Lord render to every man his righteousness and

his faithfulness: for the Lord delivered thee into my hand to day, but I would not stretch forth mine hand against the Lord's anointed. And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the Lord, and let him deliver me out of all tribulation.

**SAUL IS AGAIN CONSTRAINED TO ADMIRE THE
RIGHTEOUS CONDUCT OF DAVID.**

1 SAM. xxvi. 25.

Then Saul said to David, Blessed be thou, my son David: thou shalt both do great things, and also shalt still prevail. So David went on his way, and Saul returned to his place.

**IN EXTRICATING DAVID FROM THE
PERILOUS SITUATION IN WHICH HE
HAD PLACED HIMSELF, WHEN HE
FLED TO ACHISH, AT GATH.**

1 SAM. xxvii. 1, 2.

And David said in his heart, I shall now perish one day by the hand of Saul: there is nothing better for me than that I should

speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand. And David arose, and he passed over with the six hundred men that were with him unto Achish, the son of Maoch, king of Gath.

ACHISH DETERMINES THAT DAVID SHALL GO
WITH HIM TO BATTLE AGAINST ISRAEL.

1 SAM. xxviii. 1.

And it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men.

DAVID MARCHETH WITH THE PHILISTINES.

1 SAM. xxix. 1, 2.

Now the Philistines gathered together all their armies to Aphek: And the Israelites pitched by a fountain which is in Jezreel. And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the *rereward* with Achish.

THE LORD'S WONDERFUL INTERPOSITION.

1 SAM. xxix. 3—7, 11.

Then said the princes of the Philistines, What do these Hebrews here? And Achish said unto the princes of the Philistines, Is not this David, the servant of Saul the king of Israel, which hath been with me these days, or these years, and I have found no fault in him since he fell unto me unto this day? And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be adversary to us: for wherewith should he reconcile himself unto his master? should it not be with the heads of these men? Is not this David, of whom they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands? Then Achish called Da-

vid, and said unto him, Surely, as the Lord liveth, thou hast been upright, and thy going out and thy coming in with me in the host is good in my sight: for I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless the lords favour thee not. Wherefore now return, and go in peace, that thou displease not the lords of the Philistines.

So David and his men rose up early to depart in the morning, to return into the land of the Philistines.

DAVID'S EXTREME DISTRESS, WHEN
THE AMALEKITES HAD INVADED THE
SOUTH.

1 SAM. xxx. 1—5.

And it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire; and had taken the women captives, that were therein: they slew not any, either great or small, but

carried them away, and went on their way. So David and his men came to the city, and, behold, it was burned with fire ; and their wives, and their sons, and their daughters, were taken captives. Then David and the people that were with him lifted up their voice and wept, until they had no more power to weep. And David's two wives were taken captives, Ahinoam the Jezreelite, and Abigail the wife of Nabal the Carmelite.

**DAVID ENCOURAGETH HIMSELF IN THE LORD
HIS GOD.**

1 SAM. xxx. 6—8.

And David was greatly distressed ; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters : but David encouraged himself in the Lord his God. And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David. And David enquired at the Lord,

saying, Shall I pursue after this troop ? shall I overtake them ? And he answered him, Pursue : for thou shalt surely overtake them, and without fail recover all.

1 SAM. xxx. 9—10.

So David went, he and the six hundred men that were with him, and came to the brook Besor, where those that were left behind stayed. But David pursued, he and four hundred men : for two hundred abode behind, which were so faint that they could not go over the brook Besor.

THE LORD'S GRACIOUS INTERPOSITION.

1 SAM. xxx. 11—19.

And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat ; and they made him drink water ; And they gave him a piece of cake of figs, and two clusters of raisins : and when he had eaten, his spirit came again to him : for he had eaten no bread, nor drunk any water, three days and three

nights. And David said unto him, To whom belongeth thou? and whence art thou? And he said, I am a young man of Egypt, servant to an Amalekite; and my master left me, because three days agone I fell sick. We made an invasion upon the south of the Cherethites, and upon the coast which belongeth to Judah, and upon the south of Caleb; and we burned Ziklag with fire. And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company. And when he had brought him down, behold, they were spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah. And David smote them from the twilight even unto the evening of the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels,

and fled. And David recovered all that the Amalekites had carried away: and David rescued his two wives. And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any thing that they had taken to them: David recovered all.

DAVID'S LAMENTATION OVER SAUL,
AND OVER JONATHAN HIS BELOVED
FRIEND.

2 SAM. i. 12.

And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the Lord, and for the house of Israel; because they were fallen by the sword.

2 SAM. i. 17, 19—27.

And David lamented with this lamentation over Saul and over Jonathan his son:

The beauty of Israel is slain upon thy high places: how are the mighty fallen! Tell it not in Gath, publish it not in the streets of Askalon: lest the daughters of the Philistines rejoice, lest the daughters

of the uncircumcised triumph. Ye mountains of Gilboa, let there be no dew, neither let there be rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil. From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty. Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions. Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights, who put on ornaments of gold upon your apparel. How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places. I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished!

IN BLESSING OBED-EDOM AND ALL HIS
HOUSEHOLD WHILE THE ARK OF THE
LORD CONTINUED IN HIS HOUSE.

2 SAM. vi. 10, 11.

So David would not remove the ark of the Lord unto him into the city of David : but David carried it aside into the house of Obed-edom the Gittite. And the ark of the Lord continued in the house of Obed-edom the Gittite three months : and the Lord blessed Obed-edom, and all his household.

IN THE SUDDEN PREFERMENT OF
MEPHIBOSHETH.

2 SAM. ix. 3—8.

And the king said, Is there not yet any of the house of Saul, that I may shew the kindness of God unto him ? And Ziba said unto the king, Jonathan hath yet a son which is lame on his feet. And the king said unto him, Where is he ? and Ziba said unto the king, Be-

hold, he is in the house of Machir, the son of Ammiel, in Lo-debar. Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar. Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant. And David said unto him, Fear not ; for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father, and thou shalt eat bread at my table continually. And he bowed himself, and said, What is thy servant that thou shouldest look upon such a dead dog as I am ?

IN CONVICTING DAVID OF SIN.

2 SAM. xii. 1—7.

And the Lord sent Nathan unto David : and he came unto him, and said unto him, There were two men in one city ; the one

rich, and the other poor. The rich man had exceeding many flocks and herds: But the poor man had nothing save one little ewe-lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock, and of his own herd, to dress for the way-faring man that was come unto him, but took the poor man's lamb, and dressed it for the man that was come to him. And David's anger was greatly kindled against the man, and he said to Nathan, As the Lord liveth, the man that hath done this thing, shall surely die. And he shall restore the lamb four-fold, because he did this thing, and because he had no pity. And Nathan said to David, thou art the man.

IN PERMITTING THE ENEMIES OF DAVID TO TRIUMPH OVER HIM FOR A SHORT SEASON.

2 SAM. xvi. 5—12.

And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name was Shimei the son of Gera: he came forth, and cursed still as he came. And he cast stones at David, and at all the servants of king David: and all the people, and all the mighty men were on his right hand, and on his left. And thus said Shimei when he cursed, Come out, come out, thou bloody man, and thou man of Belial: The Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the Lord hath delivered the kingdom into the hand of Absalom thy son: and behold, thou art taken in thy mischief, because thou art a bloody man. Then said Abishai the son of Zeruiah unto the king, Why should this dead dog curse my Lord the king? let me

go over, I pray thee, and take off his head. And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the Lord hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so? And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels seeketh my life: how much more now may this Benjamite do it? let him alone, and let him curse: for the Lord hath bidden him. It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day.

IN DEFEATING THE COUNSEL OF AHITHOPHEL BY HUSHAI, IN ANSWER TO DAVID'S PRAYER.

2 SAM. xvii. 14.

And Absalom and all the men of Israel said, The counsel of Hushai the Archite is better than the counsel of Ahithophel: for the Lord had appointed to defeat the

good counsel of Ahithophel: to the intent that the Lord might bring evil upon Absalom.

IN THE PUNISHMENT OF THE INGRATITUDE AND REBELLION OF ABSALOM.

2 SAM. xviii. 9—14.

And Absalom met the servants of David; and Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth, and the mule that was under him went away. And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanged in an oak. And Joab said unto the man that told him, And behold, thou sawest him, and why didst thou not smite him there to the ground, and I would have given thee ten shekels of silver, and a girdle? And the man said unto Joab, Though I should re-

ceive a thousand shekels of silver in mine hand, yet would I not put forth mine hand against the king's son; for in our hearing the king charged thee, and Abishai, and Ittai, saying, Beware, that none touch the young man Absalom. Otherwise, I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself, wouldest have set thyself against me. Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak.

THE AFFECTING LAMENTATION OF DAVID FOR HIS SON ABSALOM.

2 SAM. xviii. 33.

And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

**THE THANKSGIVING OF DAVID WHEN
THE LORD HAD DELIVERED HIM OUT
OF THE HAND OF ALL HIS ENEMIES.**

2 SAM. xxii. 1—3. 18—20.

And David spake unto the Lord the words of this song in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul. And he said, The Lord is my rock, and my fortress, and my deliverer ; The God of my rock ; in him will I trust : he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour ; thou savest me from violence. He delivered me from my strong enemy, and from them that hated me : for they were too strong for me. They prevented me in the day of my calamity : but the Lord was my stay. He brought me forth also into a large place : he delivered me, because he delighted in me.

IN STAYING THE HAND OF THE DESTROYING ANGEL WHEN STRETCHED OUT UPON JERUSALEM.

2 SAM. xxiv. 15—17.

So the Lord sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beer-sheba seventy thousand men. And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the Lord was by the threshing place of Araunah the Jebusite. And David spake unto the Lord when he saw the angel that smote the people, and said, Lo, I have sinned, and have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.

THE LAST WORDS OF DAVID.

2 SAM. xxiii. 1—5.

Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain. Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow.

IN CHOOSING SOLOMON TO BUILD THE
TEMPLE OF THE LORD, AND IN BE-
STOWING ON HIM EXTRAORDINARY
WISDOM.

1 KINGS viii. 17—20 and 27.

And it was in the heart of David my father to build an house for the name of the Lord God of Israel. And the Lord said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart. Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name. And the Lord hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the Lord promised, and have built an house for the name of the Lord God of Israel.

But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?

1 KINGS x. 24.

And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart.

IN LEADING THE QUEEN OF SHEBA TO JERUSALEM TO HEAR THE WISDOM OF SOLOMON CONCERNING THE NAME OF THE LORD.

1 KINGS x. 1—9.

And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions: there was not any thing hid from the king, which he told her not. And when the queen of Sheba had seen all Solomon's wisdom, and

the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the Lord ; there was no more spirit in her. And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it : and, behold, the half was not told me : thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel : because the Lord loved Israel for ever, therefore made he thee king, to do judgment and justice.

IN CAUSING THE HAND OF JEROBOAM
TO WITHER WHICH OFFERED VIO-
LENCE TO A PROPHET OF THE LORD.

1 KINGS xiii. 1—5.

And behold there came a man of God out of Judah by the word of the Lord unto Beth-el: and Jeroboam stood by the altar to burn incense. And he cried against the altar in the word of the Lord, and said, O altar, altar, thus saith the Lord; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee. And he gave a sign the same day, saying, This is the sign which the Lord hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out. And it came to pass, when king Jeroboam, heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand,

which he put forth against him, dried up, so that he could not pull it in again to him. The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the Lord.

IN MIRACULOUSLY FEEDING ELIJAH ~~AT~~
THE BROOK CHERITH.

1 KINGS xvii. 2—6.

And the word of the Lord came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. So he went and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that is before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

IN MIRACULOUSLY SUSTAINING ELLAH AND THE WIDOW OF ZAREPHATH IN THE EXTREMITY OF FAMINE.**1 KINGS xvii. 7—16.**

And it came to pass after a while, that the brook dried up, because there had been no rain in the land. And the word of the Lord came unto him saying, Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that

we may eat it and die. And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah.

IN PECULIAR MANIFESTATIONS OF THE
LORD'S PRESENCE, POWER, AND
MERCY TO ELIJAH AT HOREB, THE
MOUNT OF GOD.

1 KINGS xix. 9—16.

And he came thither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah? And

he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave.

And, behold, there came a voice unto him, and said, What doest thou here, Elijah? And he said, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars,

and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room.

IN THE CALL OF ELISHA THE PROPHET.

1 Kings xix. 19—21.

So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee? And he returned back from him, and took a

yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah; and ministered unto him.

**IN DELIVERING ISRAEL OUT OF THE
HANDS OF THE SYRIANS.**

1 KINGS xx. 1—12.

And Ben-hadad the king of Syria gathered all his host together: and there were thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it. And he sent messengers to Ahab king of Israel into the city, and said unto him. Thus saith Ben-hadad, Thy silver and thy gold is mine; thy wives also and thy children, even the goodliest, are mine. And the king of Israel answered and said, My lord, O king, according to thy saying, I am thine, and all that I have. And the messengers came again, and said, Thus

speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children ; Yet I will send my servants unto thee to-morrow about this time, and they shall search thine house, and the houses of thy servants ; and it shall be, that whatsoever is pleasant in thine eyes, they shall put it in their hand, and take it away. Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this man seeketh mischief : for he sent unto me for my wives, and for my children, and for my silver, and for my gold ; and I denied him not. And all the elders and all the people said unto him, Hearken not unto him, nor consent. Wherefore he said unto the messengers of Ben-hadad, Tell my Lord the king, All that thou didst send for to thy servant at the first I will do : but this thing I may not do. And the messengers departed, and brought him word again. And Ben-hadad sent unto him, and said, The gods do so unto me, and more also, if

the dust of Samaria shall suffice for handfuls for all the people that follow me. And the king of Israel answered and said, Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off. And it came to pass, when Ben-hadad heard this message, as he was drinking, he and the kings in the pavilions, that he said unto his servants, Set yourselves in array. And they set themselves in array against the city.

THEIR MIGHTY DELIVERANCE

1 KINGS xx. 13—21.

And, behold, there came a prophet unto Ahab king of Israel, saying, Thus saith the Lord, Hast thou seen all this great multitude ? behold, I will deliver it into thine hand this day ; and thou shalt know that I am the Lord. And Ahab said, By whom ? And he said, Thus saith the Lord, Even by the young men of the provinces of the provinces. Then he said, Who shall order the battle ? And he answered, Thou. Then he numbered the

young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbered all the people, even all the children of Israel, being seven thousand. And they went out at noon. But Ben-hadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him. And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria. And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive. So these young men of the princes of the provinces came out of the city, and the army which followed them. And they slew every one his man: and the Syrians fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on an horse with the horsemen. And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

**IN AGAIN DELIVERING ISRAEL OUT OF
THE HANDS OF THE SYRIANS.****1 KINGS xx. 26—27.**

And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek, to fight against Israel. And the children of Israel were numbered, and were all present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.

THEIR MIGHTY DELIVERANCE.**1 KINGS xx. 28—29.**

And there came a man of God, and spake unto the king of Israel, and said, Thus saith the Lord, Because the Syrians have said, The Lord is God of the hills, but he is not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the Lord. And they pitched one over against

the other seven days. And so it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day.

IN THE PUNISHMENT OF AHAB FOR
TAKING POSSESSION OF NABOTH'S
VINEYARD.

1 KINGS xxi. 17—20.

And the word of the Lord came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. And Ahab said to Elijah, Hast thou found me, O mine enemy?

1 KINGS xxii. 34—38.

And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded. And the battle increased that day; and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot. And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country. So the king died, and was brought to Samaria; and they buried the king in Samaria. And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the Lord which he spake.

IN BESTOWING ON ELISHA THE VERY ENLARGED SPIRITUAL DESIRES OF HIS HEART, WHICH HE REQUESTED OF ELIJAH BEFORE HIS TRANSLATION.

2 KINGS ii. 8—10.

And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.

THE TRANSLATION OF ELIJAH.

2 KINGS ii. 11.

And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and

parted them both asunder; and Elijah went up by a whirlwind into heaven.

ELISHA WITH THE MANTLE OF ELIJAH DIVIDES THE WATERS OF JORDAN.

2 KINGS ii. 12—15.

And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan: And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over. And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

IN HEALING THE WATERS OF JERICHO.

2 KINGS ii. 19—22.

And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren. And he said, Bring me a new cruse, and put salt therein. And they brought it to him. And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more dearth or barren land. So the waters were healed unto this day, according to the saying of Elisha which he spake.

IN PUNISHING THE PROFANE LITTLE CHILDREN WHO MOCKED ELISHA.

2 KINGS ii. 23, 24.

And he went up from thence unto Beth-el; and as he was going up by the way, there came forth little children out of the



city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head. And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and tare forty and two children of them.

IN MIRACULOUSLY SUPPLYING WATER
IN THE EXTREMITY OF THE THREE
KINGS.

2 KINGS iii. 5—10.

But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel. And king Je-horam went out of Samaria the same time, and numbered all Israel. And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: I am as thou art, my people as thy people, and my horses as thy horses. And he said, Which way shall we go up? And he answered, The way through the wilder-

ness of Edom. So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle that followed them. And the king of Israel said, Alas ! that the Lord hath called these three kings together, to deliver them into the hand of Moab !

THE MIRACULOUS SUPPLY OF WATER.

2 KINGS iii. 11—20.

But Jehoshaphat said, Is there not here a prophet of the Lord, that we may enquire of the Lord by him ? And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah. And Jehoshaphat said, The word of the Lord is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him. And Elisha said unto the king of Israel, What have I to do with thee ? get thee to the prophets of thy father, and to *the* prophets of thy mother. And the king

of Israel said unto him, Nay: for the Lord hath called these three kings together, to deliver them into the hand of Moab. And Elisha said, As the Lord of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee. But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the Lord came upon him. And he said, thus saith the Lord, Make this valley full of ditches.

For thus saith the Lord, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts. And this is but a light thing in the sight of the Lord: he will deliver the Moabites also into your hand. And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones. And it came to pass in the morning, when the meat offering was offered, that, behold,

there came water by the way of Edom,
and the country was filled with water.

IN CAUSING THE DEFEAT OF THE MO-
ABITES BY THE SUN SHINING UPON
THE MIRACULOUSLY SUPPLIED WA-
TER.

2 KINGS iii. 21—24.

And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armour, and upward, and stood in the border. And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as red as blood: And they said, This is blood: the kings are surely slain, and they have smitten one another: now therefore, Moab, to the spoil. And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting the Moabites, even in their country.

IN MULTIPLYING THE WIDOW'S OIL.

2 KINGS iv. 1—7

Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen. And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil. Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full. So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out. And it came to pass, when the vessels were full, that she said unto her son,

Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed. Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

IN GRACIOUSLY REWARDING THE SHUNAMITE FOR HER HOSPITALITY AND KINDNESS TO THE PROPHET ELISHA.

2 KINGS iv. 8—10.

And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread. And she said unto her husband, Behold now, I perceive that this is an holy man of God, which passeth by us continually. Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

2 KINGS iv. 11—17.

And it fell on a day, that he came thither, and he turned into the chamber, and lay there. And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him. And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people. And he said, What then is to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old. And he said, Call her. And when he had called her, she stood in the door. And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, thou man of God, do not lie unto thine handmaid. And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

THE SHUNAMMITE'S SON SUDDENLY DIES.

2 KINGS iv. 18—31.

And when the child was grown, it fell on a day, that he went out to his father to the reapers. And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother. And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died. And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out. And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. And he said, Wherefore wilt thou go to him to day? it is neither new moon, nor sabbath. And she said, it shall be well. Then she saddled an ass, and said to her servant, Drive, and go forward; slack not thy riding for me, except I bid thee. So she went, and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he

said to Gehazi his servant, Behold, yonder is that Shunammite : Run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well. And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul is vexed within her: and the Lord hath hid it from me, and hath not told me. Then she said, Did I desire a son of my lord? did I not say, Do not deceive me? Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child. And the mother of the child said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her. And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor

hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked.

IN RESTORING THE SHUNAMMITE'S
SON TO LIFE.

2 KINGS iv. 32—36.

And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the Lord. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes. And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.



IN FURTHER REWARDING THE SHUNAMMITE'S KINDNESS TO ELISHA.

2 KINGS viii. 1, 2.

Then spake Elisha unto the woman, whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the Lord hath called for a famine; and it shall also come upon the land seven years. And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years.

THE SHUNAMMITE REQUESTS TO HAVE HER LAND RESTORED.

2 KINGS viii. 3.

And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house and for her land.

THE LORD'S REMARKABLE INTERPOSITION.

2 KINGS viii. 4—6.

And the king talked with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done. And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this is the woman, and this is her son, whom Elisha restored to life. And when the king asked the woman, she told him. So the king appointed unto her a certain officer, saying, Restore all that was her's, and all the fruits of the field since the day that she left the land, even until now.

IN HEALING THE DEADLY POTTAGE.

2 KINGS iv. 38—41.

And Elisha came again to Gilgal, and

there was a dearth in the land ; and the sons of the prophets were sitting before him : and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets. And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage : for they knew them not. So they poured out for the men to eat : and it came to pass as they were eating of the pottage, that they cried out, and said, O thou man of God, there is death in the pot : and they could not eat thereof. But he said, Then bring meal. And he cast it into the pot ; and he said, Pour out for the people that they may eat. And there was no harm in the pot.

IN MULTIPLYING THE TWENTY BARLEY LOAVES.

2 KINGS iv. 42—44.

And there came a man from Baal-shalisha, and brought the man of God

bread of the first-fruits, twenty loaves of barley, and full ears of corn, in the husk thereof. And he said, Give unto the people, that they may eat. And his servitor said, What, should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the Lord, They shall eat, and shall leave thereof. So he set it before them, and they did eat, and left thereof, according to the word of the Lord.

IN MERCIFULLY CLEANSING THE LEPROSY OF NAAMAN, THROUGH THE REPORT OF A LITTLE CAPTIVE MAID OF ISRAEL.

2 KINGS v. 1—14.

Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria; he was also a mighty man in valour, but he was a leper. And the Syrians had gone out by companies, and had brought

away captive out of the land of Israel a little maid ; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria ! for he would recover him of his leprosy. And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy ? wherefore consider, I pray you, and see how he seeketh a quarrel against me. And it was

so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel. So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how

much rather then, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

IN DETECTING AND PUNISHING THE DISSIMULATION OF GEHAZI.

2 KINGS v. 20—27.

But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the Lord liveth, I will run after him, and take somewhat of him. So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well? And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from Mount Ephraim two young men of the sons of the prophets: give

them, I pray thee, a talent of silver, and two changes of garments. And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants ; and they bare them before him. And when he came to the tower, he took them from their hand, and bestowed them in the house : and he let the men go, and they departed. But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi ? And he said, Thy servant went no whither. And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee ? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants ? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow.



IN CAUSING THE IRON TO SWIM.

2 KINGS vi. 1—5.

And the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye. And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go. So he went with them. And when they came to Jordan, they cut down wood. But as one was felling a beam, the ax head fell into the water: and he cried, and said, Alas, master! for it was borrowed.

2 KINGS vi. 6, 7.

And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast it in thither; and the iron did swim. Therefore said he, Take it up to thee. And he put out his hand, and took it.

IN DISCLOSING TO THE KING OF ISRAEL THE COUNSEL OF THE KING OF SYRIA.

2 KINGS vi. 8—12.

Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp. And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down. And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice. Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not show me which of us is for the king of Israel? And one of his servants said, None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.

IN SUDDENLY TURNING THE MOST
GRIEVOUS FAMINE INTO INCREDIBLE
PLENTY.

2 KINGS vi. 24—29.

And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria. And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver. And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king. And he said, If the Lord do not help thee, whence shall I help thee? out of the barn-floor, or out of the wine-press? And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son to-morrow. So we boiled my son, and did eat him: and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son.

THE LORD'S GRACIOUS PROMISE.

2 KINGS vii. 1—16.

Then Elisha said, Hear ye the word of the Lord, Thus saith the Lord, To-morrow about this time shall a measure of fine flower be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria. Then a lord, on whose hand the king leaned, answered the man of God, and said, Behold, if the Lord would make windows in heaven, might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof. And there were four leprous men at the entering in of the gate: and they said one to another, Why sit we here until we die? If we say we will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall into the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die. And they rose up in the twilight, to go unto the camp of the



Syrians: and when they were come to the uttermost part of the camp of Syria, behold, there was no man there. For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us. Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life. And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it; and came again, and entered into another tent, and carried thence also, and went and hid it. Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come,

that we may go and tell the king's household. So they came and called unto the porter of the city: and they told them, saying, We came to the camp of the Syrians, and, behold, there was no man there, neither voice of man, but horses tied, and asses tied, and the tents as they were. And he called the porters; and they told it to the king's house within. And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us. They know that we be hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city. And one of his servants answered and said, Let some take, I pray thee, five of the horses that remain, which are left in the city, (behold, they are as all the multitude of Israel that are left in it: behold, I say, they are even as all the multitude of the Israelites that are consumed;) and let us send and see. They took therefore two chariot horses; and

the king sent after the host of the Syrians, saying, Go and see. And they went after them unto Jordan: and, lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king. And the people went out, and spoiled the tents of the Syrians. So a measure of fine flower was sold for a shekel, and two measures of barley for a shekel, according to the word of the Lord.

IN PUNISHING WITH DEATH THE UN-BELIEVING NOBLEMAN.

2 KINGS vii. 17—20.

And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him. And it came to pass as the man of God had spoken to the king, saying, Two measures of barley for a she-

kel, and a measure of fine flower for a shekel, shall be to-morrow about this time in the gate of Samaria: And that Lord answered the man of God, and said, Now, behold, if the Lord shall make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof. And so it fell out unto him: for the people trode upon him in the gate, and he died.

IN REVIVING A DEAD MAN, WHO TOUCHED THE BONES OF ELISHA.

2 KINGS xiii. 20, 21.

And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year. And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

IN DELIVERING HEZEKIAH OUT OF THE
HANDS OF THE KING OF ASSYRIA,
WHEN RABSHAKEH CAME WITH A
GREAT HOST AGAINST JERUSALEM,
IN ANSWER TO PRAYER.

2 KINGS xix. 6—8.

Thus saith the Lord, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land ; and I will cause him to fall by the sword in his own land.

So Rab-shakeh returned, and found the king of Assyria warring against Libnah : for he had heard that he was departed from Lachish.

IN AGAIN DELIVERING HEZEKIAH OUT
OF THE HANDS OF THE KING OF
ASSYRIA, IN ANSWER TO PRAYER.

2 KINGS xix. 32—35.

Thus saith the Lord concerning the king



of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city, to save it, for mine own sake, and for my servant David's sake.

And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred four-score and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

IN CAUSING SENNACHERIB, KING OF
ASSYRIA, TO FALL BY THE SWORD
IN HIS OWN LAND.

2 KINGS xix. 36, 37.

So Sennacherib king of Assyria departed, and went, and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his

sons smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead.

IN DELIVERING FROM CAPTIVITY THE
WIVES AND CHILDREN OF JUDAH,
WHO HAD BEEN CARRIED TO SA-
MARIA.

2 CHRON. xxviii. 6, 8—15.

For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, which were all valiant men; because they had forsaken the Lord God of their fathers.

And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria. But a prophet of the Lord was there, whose name was Oded: and he went out before the host that came to Samaria, and said unto them, Behold, because the Lord God of your fathers was wroth with Judah, he

hath delivered them into your hand, and ye have slain them in a rage that reacheth up unto heaven. And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: but are there not with you, even with you, sins against the Lord your God? Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the Lord is upon you. Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war, And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the Lord already, ye intend to add more to our sins and to our trespass: for our trespass is great, and there is fierce wrath against Israel. So the armed men left the captives and the spoil before the princes and all the congregation. And the men which were ex-

pressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees, to their brethren: then they returned to Samaria.

IN STIRRING UP THE SPIRIT OF CYRUS TO ISSUE A PROCLAMATION FOR THE REBUILDING OF THE TEMPLE OF THE LORD, AND THE RETURN OF THE HEBREW CAPTIVES.

EZRA i. 1—11.

Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of

heaven hath given me all the kingdoms of the earth ; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people ? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God,) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem. Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem. And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered. Also Cyrus the king brought forth the vessels of the house of the Lord, which Ne-

buchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods ; Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah. And this is the number of them : thirty chargers of gold, a thousand chargers of silver, nine and twenty knives, Thirty basons of gold, silver basons of a second sort four hundred and ten, and other vessels a thousand. All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem.

**THE GREAT REJOICINGS OF THE CHILDREN
OF THE CAPTIVITY, WHEN THE FOUNDA-
TIONS OF THE TEMPLE WERE LAID.**

EZRA iii. 10, 12.

And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cym-

bals, to praise the Lord, after the ordinance of David king of Israel. And they sang together by course in praising and giving thanks unto the Lord ; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid. But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice ; and many shouted aloud for joy.

IN CAUSING DARIUS TO MAKE A NEW
DECREE FOR THE ADVANCEMENT OF
THE BUILDING OF THE TEMPLE.

EZRA vi. 1—12.

Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon. And ther was found at Achmetha,

in the palace that is in the province of the **Medes**, a roll, and therein was a record thus written: In the first year of Cyrus the king the same Cyrus the king made a decree concerning the house of God at **Jerusalem**, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits; With three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house: And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at **Jerusalem**, and brought unto **Babylon**, be restored, and brought again unto the temple which is at **Jerusalem**, every one to his place, and place them in the house of God. Now therefore, Tatnai, governor beyond the river, Shethar-boznai, and your companions the **Apharsachites**, which are beyond the river, be ye far from thence: Let the work

of this house of God alone ; let the governor of the Jews and the elders of the Jews build this house of God in his place. Moreover I make a decree what ye shall do to the elders of these Jews for the building of this house of God : that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered. And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail : That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons. Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon ; and let his house be made a dunghill for this. And the God that hath caused his



name to dwell there destroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I Darius have made a decree ; let it be done with speed.

THE BUILDING OF THE TEMPLE IS COMPLETED.

EZRA vi. 15.

And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

**THE GRATEFUL MEMORIAL OF THE CHILDREN
OF THE CAPTIVITY.**

EZRA vi. 16—22.

And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy. And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs ; and for a sin offering for all Israel, twelve he goats, according to the

number of the tribes of Israel. And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem ; as it is written in the book of Moses. And the children of the captivity kept the passover upon the fourteenth day of the first month. For the priests and the Levites were purified together, all of them were pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves. And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the Lord God of Israel, did eat, And kept the feast of unleavened bread seven days with joy : for the Lord had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

IN GIVING EZRA FAVOUR IN THE SIGHT
OF ARTAXERXES, AND OBTAINING
FROM HIM FURTHER PRIVILEGES
FOR THE JEWS.

EZRA vii. 1, 6.

Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah went up from Babylon; and he was a ready scribe in the law of Moses, which the Lord God of Israel had given: and the king granted him all his request, according to the hand of the Lord his God upon him.

EZRA'S GRATEFUL MEMORIAL OF
PRAISE

EZRA vii. 27, 28.

Blessed be the Lord God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem: And hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened

as the hand of the Lord my God was upon me, and I gathered together out of Israel chief men to go up with me.

IN PROTECTING EZRA AND HIS COMPANIONS, WHEN RETURNING FROM BABYLON TO JERUSALEM, WITH IMMENSE TREASURES, IN ANSWER TO PRAYER.

EZRA viii. 31, 32.

Then we departed from the river of Ahava on the twelfth day of the first month, to go unto Jerusalem : and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way. And we came to Jerusalem.

IN GRANTING TO NEHEMIAH FAVOUR IN THE SIGHT OF ARTAXERXES, AND PERMISSION TO REBUILD THE WALLS OF JERUSALEM, IN ANSWER TO PRAYER.

NEH. ii. 1—8.

And it came to pass in the month Nisan,

in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence. Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick ? this is nothing else but sorrow of heart. Then I was very sore afraid, And said unto the king, Let the king live for ever : why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire ? Then the king said unto me, For what dost thou make request ? So I prayed to the God of heaven. And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it. And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be ? and when wilt thou return ? So it pleased the king to send me ; and I set

him a time. Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah ; And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.

THE WONDERFUL PRESERVATION
AND DELIVERANCE OF THE JEWS,
THROUGH THE INSTRUMENTALITY
OF ESTHER AND MORDECAI.

ESTHER i. 1—5, 9—13, 15, 19, 21.

Now it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned, from India even unto Ethiopia, over an hundred and seven and twenty provinces:) That in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace, In the

third year of his reign, he made a feast unto all his princes and his servants ; the power of Persia and Media, the nobles and princes of the provinces, being before him : When he shewed the riches of his glorious kingdom, and the honour of his excellent majesty many days, even an hundred and fourscore days. And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace.

Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus. On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king, To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty : for she

was fair to look on. But the queen Vashti refused to come at the king's commandment by his chamberlains: therefore was the king very wroth, and his anger burned in him. Then the king said to the wise men, which knew the times, What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?

And Memucan answered before the king and princes, If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before the king Ahasuerus, and let the king give her royal estate unto another that is better than she.

And the saying pleased the king and the princes, and the king did according to the word of Memucan.

IN GIVING ESTHER FAVOUR IN THE
SIGHT OF AHASUERUS, AND ADVANC-
ING HER TO THE THRONE OF PER-
SIA.

ESTHER ii. 5—11, 15—18, 20.

Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite; Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter. So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought

also unto the king's house, to the custody of Hegai, keeper of the women. And the maiden pleased him, and she obtained kindness of him; and he speedily gave her things for purification, with such things as belonged to her, and seven maidens; which were meet to be given her, out of the king's house: and he preferred her and her maids unto the best place of the house of the women. Esther had not shewed her people nor her kindred: For Mordecai had charged her that she should not shew it. And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.

Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her. So Esther was taken unto king Ahasuerus

into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign. And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins ; so that he set the royal crown upon her head, and made her queen instead of Vashti. Then the king made a great feast unto all his princes and his servants, even Esther's feast ; and he made a release to the provinces, and gave gifts, according to the state of the king.

Esther had not yet shewed her kindred nor her people ; as Mordecai had charged her : for Esther did the commandment of Mordecai, like as when she was brought up with him.

**IN CAUSING MORDECAI TO DISCOVER
A CONSPIRACY AGAINST THE KING'S
LIFE.**

ESTHER ii. 21—23.

In those days, while Mordecai sat in the king's gate, two of the king's chamber-

Iains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus. And the thing was known to Mordecai, who told it unto Esther the queen ; and Esther certified the king thereof in Mordecai's name. And when inquisition was made of the matter, it was found out ; therefore they were both hanged on a tree : and it was written in the book of the chronicles before the king.

THE DESTRUCTION OF THE JEWS IS MEDITATED BY HAMAN.

ESTHER iii. 1—6.

After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him. And all the king's servants, that were in the king's gate, bowed, and reverenced Haman : for the king had so commanded concerning him. But Morde-

cai bowed not, nor did him reverence. Then the king's servants, which were in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment? Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew. And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath. And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.

IN DISPOSING OF THE LOT WHEN CAST
BEFORE HAMAN.

ESTHER iii. 7.

In the first month, that is, the month Nisan, in the twelfth year of king Ahasue-

rus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar.

HAMAN OBTAINETH A ROYAL EDICT FOR
THE GENERAL DESTRUCTION OF THE JEWS.

ESTHER iii. 8—15.

And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people: neither keep they the king's laws: therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries. And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy. And

the king said unto Haman, The silver is given to thee, the people also, to do with them as it seemeth good to thee. Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language ; in the name of king Ahasuerus was it written, and sealed with the king's ring. And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey. The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day.

The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink : but the city Shushan was perplexed.

THE MOURNING AND BITTER SORROW OF
THE JEWS.

ESTHER iv. 1—3.

When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and bitter cry ; And came even before the king's gate : for none might enter into the king's gate clothed with sackcloth. And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing ; and many lay in sackcloth and ashes.

ESTHER IS MADE ACQUAINTED BY MORDECAI
WITH THE DISTRESS OF HER NATION, AND
UNDERTAKES THEIR CAUSE.

ESTHER iv. 15—16.

Then Esther bade them return Mordecai this answer, Go, gather together all the Jews that are present in Shusan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law, and if I perish, I perish.

IN PROSPERING ESTHER'S RIGHTEOUS
CAUSE AND GIVING HER GREAT FA-
VOUR IN THE SIGHT OF THE KING.

ESTHER v. 1—7.

Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

And it was so, when the king saw Esther, the queen standing in the court, that she obtained favour in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre. Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom. And Esther answered, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him. Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared. And the king said unto Esther at the banquet of wine, What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed.

HAMAN THOUGH GREATLY ELATED BY HIS IN-
CREASING HONOURS, CONSIDERS THEM AS
NOTHING WHILE MORDECAI IS PERMITTED
TO SIT AT THE KING'S GATE.

ESTHER v. 9—14.

Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai. Nevertheless Haman refrained himself: and when he came home, he sent and called for his friends, and Zeresh his wife. And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and the servants of the king. Haman said moreover, Yea, Esther, the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to morrow am I invited unto her also with the king. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's

gate. Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to morrow speak thou unto the king that Mordecai may be hanged thereon : then go thou in merrily with the king unto the banquet. And the thing pleased Haman ; and he caused the gallows to be made.

IN ADVANCING MORDECAI TO GREAT
HONOUR AND MAKING HAMAN,
WHEN SEEKING HIS DESTRUCTION,
THE INSTRUMENT TO CONFER THE
KING'S FAVOURS.

ESTHER vi. 1—11.

On that night could not the king sleep, and he commanded to bring the book of records of the chronicles ; and they were read before the king. And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus. And the king said, What honour and dignity hath been done to Mordecai for this ?

Then said the king's servants that ministered unto him, There is nothing done for him. And the king said, Who is in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him. And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in. So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself? And Haman answered the king, For the man whom the king delighteth to honour. Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head: And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and

bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour. Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken. Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

IN THE FEARFUL RETRIBUTION OF HAMAN.

ESTHER vii. 1—10.

So the king and Haman came to banquet with Esther the queen. And the king said again unto Esther on the second day at the banquet of wine, What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it

shall be performed, even to the half of the kingdom. Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request: For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage. Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so? And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen. And the king arising from the banquet of wine in his wrath went into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king. Then the king returned out of the palace garden into the place of the banquet of wine: and

Haman was fallen upon the bed whereon Esther was. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face. And Harbonah, one of the chamberlains, said before the king, Behold also the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon. So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

IN THE FURTHER ADVANCEMENT OF
MORDECAI.

ESTHER viii. 1.—2.

On that day did the king Ahasuerus give the house of Haman the Jew's enemy unto Esther the queen. And Mordecai came before the king; for Esther had told what he was unto her. And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And

Esther set Mordecai over the house of Haman.

IN REVERSING THE LETTERS DEVISED
BY HAMAN FOR THE DESTRUCTION
OF THE JEWS.

ESTHER viii. 3—14

And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews. Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king, And said, If it please the king, and if I have found favour in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which are in all the king's provinces: For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of

my kindred ? Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews. Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring : for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse. Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language. And he wrote in the king Ahasuerus' name, and sealed it with the

king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries: Wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey, Upon one day in all the provinces of king Ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month Adar. The copy of the writing for a commandment to be given to every province was published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies. So the posts that rode upon mules and camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shusan the palace.

IN TURNING THE SORROWS OF THE
JEWS INTO GREAT JOY.

ESTHER viii. 16—17.

And the Jews had light and gladness, and joy, and honour. And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of of the land became Jews ; for the fear of the Jews fell upon them.

THE GRATEFUL MEMORIAL OF THE
JEWS IN INSTITUTING THE FEAST OF
PURIM TO PERPETUATE TO THE
LATEST POSTERITY THEIR WONDER-
FUL AND HAPPY DELIVERANCE.

ESTHER ix. 20—28.

And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far. To establish this among them, that they should keep the fourteenth day of the month Adar, and the fifteenth

day of the same, yearly, As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor. And the Jews undertook to do as they had begun, and as Mordecai had written unto them; Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that is, the lot, to consume them, and to destroy them; But when Esther came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows. Wherefore they called these days Purim after the name of Pur. Therefore for all the words of this letter, and of that which they had seen concerning this matter, and which had come unto them, The Jews ordained, and took upon them, and upon their seed, and

upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their appointed time every year ; And that these days should be remembered and kept throughout every generation, every family, every province, and every city ; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.

THE TEMPTATIONS AND AFFLICTIONS OF THE PATRIARCH JOB.

Job i. 8—12.

And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil ? Then Satan answered the Lord, and said, Doth Job fear God for nought ? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side ? thou hast blessed the work of his hands, and his sub-

stance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand.

IN THE SUDDEN DESTRUCTION OF HIS SERVANTS AND PROPERTY.

Job i. 13—17.

And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house: And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them: And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee. While he

was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword ; and I only am escaped alone to tell thee.

IN THE SUDDEN AND AWFUL REMOVAL OF ALL HIS CHILDREN.

Job i. 18, 19.

While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house : And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead ; and I only am escaped alone to tell thee.

JOB'S PATIENT SUFFERING AND ACQUIESCE IN THE RIGHTEOUS JUDGMENTS OF GOD.

Job i. 20—22.

Then Job arose, and rent his mantle, and shaved his head, and fell down upon

the ground, and worshipped, And said, Naked came I out of my mother's womb, and naked shall I return thither : the Lord gave, and the Lord hath taken away ; blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly.

IN VISITING HIM WITH THE MOST ACUTE BODILY AFFLICITION.

Job ii. 1—8.

Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord. And the Lord said unto Satan, From whence comest thou ? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil ? and still he holdeth fast his

integrity, although thou movedst me against him, to destroy him without cause. And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, Behold, he is in thine hand ; but save his life. So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal ; and he sat down among the ashes.

JOB'S UNSHAKEN CONFIDENCE IN GOD.

Job ii. 9, 10.

Then said his wife unto him, Dost thou still retain thine integrity ? curse God, and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What ? shall we receive good at the hand of God, and shall we not receive evil ? In all this did not Job sin with his lips.

**JOB'S PAINFUL EXPERIENCE YET FIRM
PERSUASION THAT HIS TRIAL WOULD
ULTIMATELY BENEFIT HIM.**

Job xxiii. 8—10.

Behold, I go forward, but he is not there; and backward, but I cannot perceive him: On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him: But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.

**JOB'S DEEP HUMILITY AND SELF-
ABASEMENT.**

Job xl. 3—5; and xlvi. 5, 6.

Then Job answered the Lord, and said, Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.

I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself and repent in dust and ashes.

THE LORD'S GRACIOUS DELIVERANCE
IN TURNING THE CAPTIVITY OF JOB.

JOB xlvi. 10—17.

And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before. Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house; and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him: every man also gave him a piece of money, and every one an earring of gold. So the Lord blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. He had also seven sons and three daughters. And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch. And in all the land were no

women found so fair as the daughters of Job: and their father gave them inheritance among their brethren. After this lived Job an hundred and forty years, and and saw his sons, and his sons' sons, even four generations. So Job died, being old and full of days.

IN THE CALL OF ALL MEN TO BEHOLD
THE MIGHTY REDEEMER OF THE
WORLD.

Isa. xlvi. 20—22.

Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all

the ends of the earth : for I am God, and there is none else.

IN PRESERVING JEREMIAH WHEN CAST
INTO A LOATHSOME DUNGEON.

JER. xxxviii. 6.

Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison : and they let down Jeremiah with cords. And in the dungeon there was no water, but mire : so Jeremiah sunk in the mire.

THE LORD'S GRACIOUS DELIVERANCE
BY EBED-MELECH.

Jer. xxxviii. 7—13.

Now when Ebed-melech the Ethiopian, one of the eunuch's which was in the king's house, heard that they had put Jeremiah in the dungeon ; the king then sitting in the gate of Benjamin ; Ebed-melech went forth out of the king's house,

and spake to the king, saying, My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for there is no more bread in the city. Then the king commanded Ebed-melech the Ethiopian, saying, 'Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die. So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah. And Ebed-melech the Ethiopian said unto Jeremiah, Put now these old cast clouts and rotten rags under thine armpits under the cords. And Jeremiah did so. So they drew up Jeremiah with cords, and took him out of the dungeon: and Jeremiah remained in the court of the prison.

JEREMIAH'S GRATEFUL MEMORIAL OF
PRAISE.

LAM. iii. 55—58.

I called upon thy name, O Lord, out of the low dungeon. Thou hast heard my voice: hide not thine ear at my breathing, at my cry. Thou drewest near in the day that I called upon thee: thou saidst, Fear not. O Lord, thou hast pleaded the causes of my soul; thou hast redeemed my life.

IN GRACIOUSLY REWARDING EBED-MELECH'S KINDNESS TO JEREMIAH.

JER. xxxix. 15—18.

Now the word of the Lord came unto Jeremiah, while he was shut up in the court of the prison, saying, Go and speak to Ebed-melech the Ethiopian, saying, Thus saith the Lord of hosts, the God of Israel; Behold, I will bring my words upon this city for evil, and not for good; and they shall be accomplished in that day before thee. But I will deliver thee in

that day, saith the Lord: and thou shalt not be given into the hand of the men of whom thou art afraid. For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in me, saith the Lord.

IN REVEALING TO EZEKIEL IN VISION
A GLORIOUS REPRESENTATION OF
THE MYSTERIES OF DIVINE PROVI-
DENCE.

EZEK. i. 15—21.

Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel. When they went, they went upon their four sides: and they turned not when they went. As for their rings, they were so

high that they were dreadful; and their rings were full of eyes round about them four. And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.

IN REVEALING TO DANIEL NEBUCHAD-
NEZZAR'S DREAM.

DAN. ii. 1—5, 13, 17—19.

In the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him. Then the

king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king. And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream. Then spake the Chaldeans to the king in Syriack, O king live for ever : tell thy servants the dream, and we will shew the interpretation. The king answered and said to the Chaldeans, The thing is gone from me : if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.

And the decree went forth that the wise men should be slain ; and they sought Daniel and his fellows to be slain.

Then Daniel went to his house, and made the thing known to Hananiah, Michael, and Azariah, his companions : That they would desire mercies of the God of heaven concerning this secret ; that Daniel and his fellows should not perish with the

rest of the wise men of Babylon. Then was the secret revealed unto Daniel in a night vision.

DANIEL'S GRATEFUL MEMORIAL OF
PRAISE.

DAN. ii. 23.

I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter.

IN THE LORD'S PECULIAR MANIFESTATION TO SHADRACH, MESHACH, AND ABEDNEGO, WHEN CAST INTO THE FIERY FURNACE.

DAN. iii. 13—25.

Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king. Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abed-

nego, do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands? Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: therefore he spake and commanded that they

should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace. Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire ? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt ;

and the form of the fourth is like the Son of God.

**NEBUCHADNEZZAR IS CONSTRAINED
TO ACKNOWLEDGE THE POWER AND
GOODNESS OF GOD.**

DAN. iii. 28—29.

Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.

IN FILLING THE CONSCIENCE OF BEL-SHAZZAR WITH DREAD AND ALARM WHILE USING THE SACRED VESSELS AT HIS IMPIOUS FEAST.

DAN. v. 1—6.

Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem ; that the king, and his princes, his wives, and his concubines might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem ; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster

of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

IN PRESERVING DANIEL WHEN CAST
INTO THE DEN OF LIONS.

DAN. vi. 10—17.

Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled, and found Daniel praying and making supplication before his God. Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast

into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not. Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day. Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him. Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed. Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and

with the signet of his lords ; that the purpose might not be changed concerning Daniel.

THE LORD'S WATCHFUL CARE OF DANIEL.

DAN. vi. 18—22.

Then the king went to his palace, and passed the night fasting : neither were instruments of music brought before him : and his sleep went from him. Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel : and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions ? Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me : forasmuch as before him innocency was found in me : and also before thee, O king, have I done no hurt.

THE KING EXCEEDINGLY REJOICES IN
DANIEL'S PRESERVATION, AND COM-
MANDS THE IMMEDIATE DESTRUC-
TION OF HIS ADVERSARIES.

DAN. vi. 23, 24.

Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God. And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives ; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

KING DARIUS ISSUES A DECREE FOR
THE WORSHIP OF THE TRUE GOD.

DAN. vi. 25—27.

Then king Darius wrote unto all people, nations, and languages, that dwell in all

the earth: Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

IN PRESERVING JONAH WHEN CAST INTO THE MIDST OF THE SEA.

JONAH i. 11—16.

Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous. And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you. Nevertheless the men rowed hard to bring it to the land;

but they could not: for the sea wrought, and was tempestuous against them. Wherefore they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee. So they took up Jonah, and cast him forth into the sea; and the sea ceased from her raging. Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows.

THE LORD'S WONDERFUL DELIVERANCE
IN ANSWER TO PRAYER.

JONAH. i. 17, and ii. 10.

Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

And the Lord spake unto the fish, and it vomited out Jonah upon the dry land.

THE NEW TESTAMENT.

THE
INTERPOSITIONS OF DIVINE PROVIDENCE,
AS DISPLAYED IN SEVERAL OF THE
MIRACLES AND OTHER GRACIOUS ACTS
OF
OUR BLESSED LORD AND SAVIOUR,
JESUS CHRIST.



THE
NEW TESTAMENT.

IN ANNOUNCING TO ZACHARIAS IN
THE TEMPLE, THE BIRTH OF JOHN
THE BAPTIST.

LUKE i. 11—17.

And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with

the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

IN GLORIOUSLY ANNOUNCING TO THE
SHEPHERDS, THE BIRTH OF THE SA-
VIOUR OF THE WORLD.

LUKE ii. 8—14.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

IN DIRECTING THE WISE MEN BY A STAR, TO THE BIRTH-PLACE OF THE CHILD JESUS.

MATT. ii. 9--12.

And, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to He-

rod, they departed into their own country another way.

IN GUIDING SIMEON, BY THE INFLUENCES OF THE HOLY SPIRIT, TO THE TEMPLE, TO BEHOLD THE INFANT SAVIOUR.

LUKE ii. 25—32.

And, behold, there was a man in Jerusalem, whose name was Simeon ; and the same man was just and devout, waiting for the consolation of Israel ; and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word : For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people ;

A light to lighten the Gentiles, and the glory of thy people Israel.

IN LEADING ANNA, BY THE SAME GRACIOUS INFLUENCES, TO THE TEMPLE, AT THE SAME INSTANT.

LUKE ii. 36—38.

And there was one Anna, a prophetess ; And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers, night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all those who looked for redemption in Jerusalem.

IN TESTIFYING FROM HEAVEN THE EXALTED AND GRACIOUS CHARACTER AND MISSION OF THE MESSIAH.

LUKE iii. 21, 22.

Now when all the people were baptized, it came to pass, that Jesus also being bap-

tized, and praying, the heaven was opened, And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son ; in thee I am well pleased.

THE TESTIMONY OF JOHN THE BAPTIST, CONCERNING JESUS.

JOHN i. 15—17, 29.

John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me : for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ.

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

IN THE CALL OF PETER, AND ANDREW
HIS BROTHER.

MATT. iv. 18, 19.

And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men.

THEIR OBEDIENCE TO THE CALL.

MATT. iv. 20.

And they straightway left their nets, and followed him.

IN THE CALL OF JAMES, THE SON OF
ZEBEDEE, AND JOHN HIS BROTHER.

MATT. iv. 21.

And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

THEIR OBEDIENCE TO THE CALL.

MATT. iv. 22.

And they immediately left the ship and their father, and followed him.

IN THE CALL OF LEVI, THE PUBLICAN.

LUKE v. 27.

And after these things, he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

HIS OBEDIENCE TO THE CALL.

LUKE v. 28—32.

And he left all, rose up, and followed him. And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them. But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? And Jesus an-

swering said unto them, They that are whole need not a physician, but they that are sick. I came not to call the righteous, but sinners to repentance.

IN THE CALL OF ZACCHÆUS, THE PUBLICAN.

LUKE xix. 1—5.

And Jesus entered and passed through Jericho. And, behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich. And he sought to see Jesus, who he was ; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him : for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down ; for to day I must abide at thy house.

HIS JOYFUL OBEDIENCE TO THE CALL.

LUKE xix. 6—9.

And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zacchæus stood, and said unto the Lord ; Behold, Lord, the half of my goods I give to the poor ; and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham.

IN THE CALL OF PHILIP.

JOHN i. 43.

The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

IN THE CALL OF NATHANAEL.

JOHN i. 45—51.

Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the king of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you,

Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

IN TURNING THE WATER INTO WINE,
AT THE MARRIAGE IN CANA, OF GALILEE.

JOHN ii. 3—10.

And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the

water that was made wine, and knew not whence it was : (but the servants which drew the water knew;) the governor of the feast called the bridegroom, And saith unto him, Every man at the beginning doth set forth good wine ; and when men have well drunk, then that which is worse : but thou hast kept the good wine until now.

THE BLESSED EFFECTS OF THE MIRACLE.

JOHN ii. 11.

This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory ; and his disciples believed on him.

IN HEALING THE NOBLEMAN'S SON.

JOHN iv. 49—52.

The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way ; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his ser-

vants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

THE SAVING EFFECTS CONNECTED WITH THIS MIRACLE.

JOHN iv. 53.

So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

IN RESTORING TO SIGHT THE MAN THAT HAD BEEN BORN BLIND.

JOHN ix. 1—7.

And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made

manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

IN OUR LORD'S GRACIOUSLY REVEAL-
ING HIMSELF TO THE MAN WHOSE
SIGHT HE HAD RESTORED.

JOHN ix. 35—38.

Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And

he said, Lord, I believe. And he worshipped him.

IN DELIVERING THE POOR MANIAC
FROM AN UNCLEAN SPIRIT, WHOSE
DWELLING WAS AMONG THE TOMBS.

MARK v. 2—8, 15.

And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs ; and no man could bind him, no, not with chains : Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces : neither could any man tame him. And always, night and day, he was in the mountains and in the tombs, crying, and cutting himself with stones. But when he saw Jesus afar off, he ran and worshipped him, And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God ? I adjure thee

by God, that thou torment me not. For he said unto him, Come out of the man, thou unclean spirit.

And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind.

THE GRACIOUS COMMAND ACCOMPANYING THE MIRACLE.

MARK v. 18, 19.

And when Jesus was come into the ship, he that had been possessed with the devil, prayed him that he might be with him. Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

IN MULTIPLYING THE FIVE BARLEY LOAVES AND TWO SMALL FISHES.

JOHN vi. 5—13.

When Jesus then lifted up his eyes, and

saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these - may eat ? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred penny worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here which hath five barley loaves, and two small fishes: but what are they among so many ? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves,

which remained over and above unto them
that had eaten.

**THE TESTIMONY OF THE MULTITUDE
WHO SAW THE MIRACLE.**

JOHN vi. 14.

Then those men, when they had seen
the miracle that Jesus did, said, This is of
a truth that prophet that should come into
the world.

**IN HEALING THE POOR WOMAN, WHO
HAD BEEN FOR TWELVE YEARS AF-
FLICTED WITH AN ISSUE OF BLOOD.**

MARK v. 25—34.

And a certain woman, which had an is-
sue of blood twelve years, And had suf-
fered many things of many physicians, and
had spent all that she had, and was no-
thing bettered, but rather grew worse,
When she had heard of Jesus, came in the
press behind, and touched his garment
For she said, If I may touch but his clothes

I shall be whole. And straightway the fountain of her blood was dried up ; and she felt in her body that she was healed of that plague. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes ? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me ? And he looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. And he said unto her, Daughter, thy faith hath made thee whole ; go in peace.

IN OUR LORD'S COMING TO THE AID
OF HIS DISCIPLES IN THE FOURTH
WATCH OF THE NIGHT.

MATT. xiv. 22—27.

And straightway Jesus constrained his disciples to get into a ship, and to go before

him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them saying, Be of good cheer; it is I; be not afraid.

IN SAVING PETER, WHEN THROUGH FEAR HE WAS BEGINNING TO SINK.

MATT. xiv. 30—32.

But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of

little faith, wherefore didst thou doubt ?
And when they were come into the ship,
the wind ceased.

IN REBUKING THE TEMPEST, AND
CAUSING IT TO BE SUCCEEDED BY
A GREAT CALM.

MATT. viii. 23—26.

And when he was entered into a ship, his
disciples followed him. And, behold,
there arose a great tempest in the sea, in-
somuch that the ship was covered with
the waves : but he was asleep. And his
disciples came to him, and awoke him,
saying, Lord, save us : we perish. And
he saith unto them, Why are ye fearful, O
ye of little faith ? Then he arose, and re-
buked the winds and the sea ; and there
was a great calm.

THE WONDROUS EFFECTS OF THIS
MIRACLE.

MATT. viii. 27.

But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

IN CAUSING THE UNFRUITFUL FIG
TREE TO WITHER AWAY.

MATT. xxi. 18—22.

Now in the morning as he returned into the city, he hungered. And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away ! Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but if also ye shall say

unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

IN RAISING FROM THE DEAD THE
RULER'S DAUGHTER.

MATT. ix. 18, 19, 23—25.

While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thine hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples.

And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose.

IN COMPASSIONATING THE WIDOW OF
NAIN, AND RAISING FROM THE DEAD
HER ONLY SON.

LUKE vii. 12—15.

Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother.

THE GRACIOUS EFFECTS CONNECTED
WITH THIS MIRACLE.

LUKE vii. 16.

And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

IN RAISING LAZARUS FROM THE DEAD.

JOHN xi. 1, 3—44.

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was. Then after that saith he to his disciples, Let us go into Judea again. His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in

him. These things said he : and after that he saith unto them, Our friend Lazarus sleepeth ; but I go, that I may awake him out of sleep. Then said his disciples, Lord, If he sleep, he shall do well. Howbeit, Jesus spake of his death : but they thought that he had spoken of taking rest in sleep. Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent that ye may believe ; nevertheless let us go unto him. Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him. Then when Jesus came, he found that he had lain in the grave four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off : And many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him : but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. And when she had so said, she went her way, and called Mary her sister secretly, saying, The master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him. Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. Then when Mary

was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him ? They said unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold, how he loved him ! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died ? Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh : for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God ? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and

said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he had thus spoken, he cried with a loud voice, Lazarus, Come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

THE SAVING EFFECTS CONNECTED
WITH THIS MIRACLE.

JOHN xi. 45.

Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

IN OUR LORD'S MEETING WITH THE WOMAN OF SAMARIA, AND REVEALING HIMSELF TO HER AS THE MESSIAH.

JOHN iv. 4, 7, 9—26.

And he must needs go through Samaria.

There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

Then saith the woman unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. The woman saith

unto him, Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is not thine husband: in that saidst thou truly. The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth.

The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he.

THE GRACIOUS INFLUENCES PRODUCED ON THE SAMARITANS BY THE REPORT OF THE WOMAN OF SAMARIA.

JOHN iv. 29, 30, 39—42.

Come, see a man, which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto him.

And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. And many more believed because of his own word; And said unto the woman, Now we believe, not because of thy saying: for we have heard

him ourselves, and know that this is indeed the Christ, the Saviour of the world.

IN LEADING BY GRACIOUS INFLUENCES
CERTAIN GREEKS WHO CAME UP TO
THE FEAST AT JERUSALEM TO DESIRE
TO SEE JESUS.

JOHN xii. 20—26. 31—32.

And there were certain Greeks among them that came up to worship at the feast: The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life

eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me.

IN PARTICULARLY COMMENDING THE LIBERALITY OF THE POOR WIDOW WHO CAST HER TWO MITES INTO THE TREASURY.

MARK xii. 41—44.

And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily, I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance; but she

of her want did cast in all that she had,
even all her living.

IN SPECIALLY ACKNOWLEDGING AND
PERPETUALLY RECORDING THE LOVE
AND KINDNESS OF MARY IN POUR-
ING ON JESUS' HEAD THE PRECIOUS
OINTMENT.

MARK xiv. 3—9.

And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious ; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made ? For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. And Jesus said, Let her alone ; why trouble ye her ? she hath wrought a good work on me. For ye have the poor with you always, and whosoever ye will ye may do them good : but me ye have not

always. She hath done what she could; she is come aforehand to anoint my body to the burying. Verily, I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

IN OUR LORD'S GIVING A NEW COMMANDMENT TO HIS DISCIPLES.

JOHN xiii. 34—35.

A new commandment I give unto you, That ye love one another: as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

IN THE PROMISE OF THE GRACIOUS INFLUENCE OF THE HOLY SPIRIT.

JOHN xiv. 16—18, 26.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth

him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you.

But the Comforter, which is the Holy Ghost, whom the the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

JOHN xv. 26.

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

JOHN xvi. 7—14.

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father and ye see me no more; Of judgment, because the prince

of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you.

IN BRINGING THE SIN OF PETER TO HIS REMEMBRANCE.

LUKE xxii. 61.

And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

IN OUR LORD'S TENDER SOLICITUDE FOR HIS MOTHER WHEN SUFFERING ON THE CROSS.

JOHN xix. 25—27.

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magda-

lene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

IN RENDING IN TWAIN THE VEIL OF
THE TEMPLE WHEN JESUS DIED ON
THE CROSS.

MATT. xxvii. 50, 51.

Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom ; and the earth did quake, and the rocks rent.

OUR LORD'S GRACIOUS MANI-
FESTATION TO HIS DISCIPLES
AFTER HIS RESURRECTION.

IN FIRST APPEARING TO MARY MAG-
DALENE.

JOHN xx. 11—17.

But Mary stood without at the sepul-

chre weeping: and as she wept, she stooped down, and looked into the sepulchre, And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why wepest thou ? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou ? whom seekest thou ? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

IN APPEARING TO COMFORT HIS DISCIPLES.

JOHN xx. 19, 20.

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

IN APPEARING TO TWO OF HIS DISCIPLES ON THEIR WAY TO EMMAUS.

LUKE xxiv. 13—32.

And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about three-score furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But

their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And

certain of them which were with us, went to the sepulchre, and found it even so as the women had said: but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

IN APPEARING TO THOMAS TO RE-
PROVE HIS UNBELIEF.

JOHN xx. 24—29.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

IN TENDERLY ADMONISHING PETER,
AND REINSTATING HIM IN HIS APOS-
TOLIC OFFICE.

JOHN xxi. 15—17.

So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these ? He saith unto him, Yea, Lord ; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me ? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me ? Peter was grieved because he said unto him the third time, Lovest thou me ? And he said unto him, Lord, thou knowest all things, thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

THE INTERPOSITIONS OF DIVINE
PROVIDENCE, AS RECORDED
IN THE ACTS OF THE APOS-
TLES.

IN THE EXTRAORDINARY AND MIRA-
CULOUS DESCENT OF THE HOLY
GHOST ON THE DAY OF PENTECOST.

Acts ii. 1—11.

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard

them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

IN THE CONVERSION OF THREE THOUSAND ON THE DAY OF PENTECOST.

Acts ii. 12—41.

And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine. But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: For these

are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my hand-maidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknow-

ledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that *his soul was not left in hell, neither his*

flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from

this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

IN HEALING THE POOR LAME MAN
WHO WAS LAID DAILY AT THE GATE
OF THE TEMPLE.

Acts iii. 1—8.

Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; Who seeing Peter and John about to go into the temple asked an alms. And Peter fastening his eyes upon him with John, said, Look on us. And he gave heed unto them expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the

hand, and lifted him up : and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

IN THE CONVERSION OF FIVE THOUSAND.

Acts iii. 11—26.

And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk ? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus ; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you ; And killed the Prince of life, whom God

hath raised from the dead ; whereof we are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know : yea, the faith which is by him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord ; And he shall send Jesus Christ, which before was preached unto you : Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me ; him shall ye hear in all things whatsoever he shall say unto you. And *it shall come to pass, that every soul,*

which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

THE WONDERFUL EFFECTS PRODUCED
BY THE PREACHING OF THE GOSPEL.

Acts iv. 1—4.

And as they spake unto the people, the Priests, and the captain of the temple, and the Sadducees, came upon them, Being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put them in hold unto the next day: for it was now eventide. Howbeit

many of them which heard the word believed; and the number of the men was about five thousand.

IN THE AWFUL VISITATION OF ANANIAS AND SAPPHIRA HIS WIFE.

Acts v. 1—11.

But a certain man named Ananias, with Sapphira his wife, sold a possession, And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him. And it was

about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and carrying her forth, buried her by her husband.

And great fear came upon all the Church, and upon as many as heard these things.

IN MIRACULOUSLY DELIVERING THE APOSTLES OUT OF PRISON.

Acts v. 17—20.

Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation, And laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by

night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life.

IN GREATLY INCREASING THE KNOWLEDGE OF THE GOSPEL, AND MULTIPLYING THE NUMBER OF BELIEVERS, THROUGH THE MINISTRY OF THE WORD, AND FERVENT PRAYER.

Acts vi. 2—8.

Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte

of Antioch : Whom they set before the apostles : and when they had prayed, they laid their hands on them. And the word of God increased ; and the number of the disciples multiplied in Jerusalem greatly ; and a great company of the Priests were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people.

IN GRANTING TO THE MARTYR STEPHEN PECULIAR MANIFESTATIONS OF GRACE AND GLORY.

Acts vii. 55, 56.

But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

IN THE CONVERSION OF THE ETHIO-
PIAN EUNUCH, WHEN READING THE
SCRIPTURES.

Acta viii. 26—39.

And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, Was returning, and sitting in his chariot read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. The place of the Scripture which he read was this, He was led as a sheep to the slaughter; and

like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

IN THE CONVERSION OF SAUL OF TAR-SUS, WHEN MEDITATING A CRUEL PERSECUTION AGAINST THE DISCIPLES OF THE LORD

Acts ix. 3—9.

And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.

And he was three days without sight, and neither did eat nor drink.

IN HIS CALL TO THE APOSTLESHIP.

Acts ix. 10—22.

And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: And here he hath authority from the Chief Priests to bind all that call on thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name

before the Gentiles, and kings, and the children of Israel: For I will shew him how great things he must suffer for my name's sake. And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said: Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the Chief Priests? But Saul increased the more in strength, and confounded the Jews which

dwelt at Damascus, proving that this is very Christ.

IN DELIVERING SAUL FROM THE MALICE OF THE JEWS, WHO WERE WAITING TO DESTROY HIM.

Acts ix. 23—25.

And after that many days were fulfilled, the Jews took counsel to kill him: But their laying await was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket.

IN HEALING AENEAS.

Acts ix. 32—34.

And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. And there he found a certain man named Aeneas, which had kept his bed eight years,

and was sick of the palsy. And Peter said unto him, *Æ*neas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

THE SAVING EFFECTS CONNECTED
WITH THE MIRACLE.

Acts ix. 35.

And all that dwelt in Lydda and Saron saw him, and turned to the Lord.

IN RESTORING DORCAS TO LIFE.

Acts ix. 36—41.

Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two

men, desiring him that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. And he gave her his hand, and lifted her up, and when he had called the saints and widows, he presented her alive.

THE SAVING EFFECTS CONNECTED
WITH THIS MIRACLE.

Acts ix. 42.

And it was known throughout all Joppa; and many believed in the Lord.

IN THE LORD'S GRACIOUS REVELATION
TO CORNELIUS.

Acts x. 1—8.

There was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian band, A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do. And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

And when he had declared all these things unto them, he sent them to Joppa.

IN REMOVING PETER'S PREJUDICES,
AND PREPARING HIM, BY A REMARK-
ABLE VISION, TO OBEY THE CALL OF
CORNELIUS.

Acts x. 9—20.

On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And

the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven. Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate, And called, and asked whether Simon, which was surnamed Peter, were lodged there. While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

PETER PREACHES THE GOSPEL TO
CORNELIUS AND HIS FRIENDS.

ACTS x. 34—43.

Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he

that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all :) That word, I say, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached; How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly; Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name

whosoever believeth in him shall receive remission of sins.

IN VOUCHSAFING TO CORNELIUS, AND ALL WHO HEARD THE WORD, THE GRACIOUS INFLUENCES OF THE HOLY SPIRIT.

Acta x. 44—48.

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they to him to tarry certain days.

IN OVERRULING PERSECUTION, AND
MAKING IT INSTRUMENTAL TO
GREATLY DIFFUSE THE KNOWLEDGE
OF THE GOSPEL.

Acts xi. 19—21.

Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

IN THE MIRACULOUS DELIVERANCE
OF PETER OUT OF PRISON.

Acts xii. 5—11.

Peter therefore was kept in prison: but prayer was made without ceasing of the Church unto God for him. And when

Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains : and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison : and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him : and wist not that it was true which was done by the angel ; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city ; which opened to them of his own accord : and they went out, and passed on through one street ; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the

hand of Herod, and from all the expectation of the people of the Jews.

IN FEARFULLY REQUITING THE CRUELTY AND PRIDE OF HEROD.

Acts xii. 21—24.

And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost. But the word of God grew and multiplied.

IN SMITING ELYMAS THE SORCERER WITH BLINDNESS.

Acts xiii. 4—11.

So they, being sent forth by the Holy Ghost departed unto Seleucia; and from

thence they sailed to Cyprus. And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister. And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus: Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. But Elymas the sorcerer, (for so is his name by interpretation,) withheld them, seeking to turn away the deputy from the faith. Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him, And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and

a darkness; and he went about seeking some to lead him by the hand.

THE CONVINCING EFFECTS CONNECTED WITH THIS EVENT.

Acts xiii. 12.

Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

IN INSPIRING PAUL AND BARNABAS WITH HOLY COURAGE, WHEN THE JEWS HAD REJECTED THE GOSPEL, TO TURN TO THE GENTILES.

Acts xiii. 44—52.

And the next sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing

ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came unto Iconium. And the disciples were filled with joy, and with the Holy Ghost.

IN HEALING THE IMPOTENT MAN AT
LYSTRA.

ACTS xiv. 8—10.

And there sat a certain man at Lystra,

impotent in his feet, being a cripple from his mother's womb, who never had walked: The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed, Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

IN RESTORING PAUL, WHEN SUPPOSED TO HAVE BEEN STONED TO DEATH.

Acts xiv. 19—22.

And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe. And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and to Antioch, Confirming the souls of the disciples, and

exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

IN CALLING PAUL TO PREACH THE
GOSPEL IN MACEDONIA.

Acts xvi. 9—12.

And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia; and help us. And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. Therefore loosing from Treas, we came with a straight course to Samothracia, and the next day to Neapolis; And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

THE CONVERSION OF LYDIA.

Acts xvi. 13—15.

And on the sabbath we went out of the city by a river side, where prayer was wont to be made ; and we sat down, and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us : whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

IN CASTING OUT THE SPIRIT OF DIVINATION.

Acts xvi. 16—24.

And it came to pass, as we went to prayer, a certain damsel, possessed with a

spirit of divination met us, which brought her masters much gain by soothsaying : the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour. And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market-place unto the rulers, And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, And teach customs which are not lawful for us to receive, neither to observe, being Romans. And the multitude rose up together against them : and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely : Who, having received such a

charge, thrust them into the inner prison, and made their feet fast in the stocks.

IN THE CONVERSION OF THE GAOLER.

Acts xvi. 25—34.

And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas. And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou

shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes ; and was baptized ; he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

IN THE CONVERSION OF THE BEREANS.

Acts xvii. 10—12.

And the brethren immediately sent away Paul and Silas by night unto Berea ; who coming thither went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore many of them believed ; also of honourable women which were Greeks, and of men, not a few.

IN CAUSING PAUL, THROUGH THE PER-
SECUTION OF THE JEWS, TO PREACH
THE GOSPEL AT ATHENS

Acts xvii. 16, 22—31.

Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, To the unknown God. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the

bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art, and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

THE EFFECTS OF PAUL'S SERMON.

Acts xvii. 32—34.

And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this mat-

ter. So Paul departed from among them. Howbeit certain men clave unto him, and believed.

IN THE LORD'S ENCOURAGING MANIFESTATION TO PAUL.

Acts xviii. 9—11.

Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. And he continued there a year and six months, teaching the word of God among them.

IN PERFORMING SPECIAL MIRACLES BY THE HANDS OF PAUL.

Acts xix. 11—20.

And God wrought special miracles by the hands of Paul: So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from

them, and the evil spirits went out of them. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. And many that believed came, and confessed, and shewed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed.

IN RESTORING EUTYCHUS TO LIFE.

Acts xx. 9—12.

And there sat in a window, a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted.

PAUL AFFECTIONATELY TAKETH LEAVE OF
HIS BRETHREN.

Acts xx. 35—38.

I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord

Jesus, how he said, It is more blessed to give than to receive. And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

IN DELIVERING PAUL OUT OF THE
HANDS OF HIS MURDEROUS PERSE-
CUTORS AT JERUSALEM.

Acts xxi. 27, 28, 30—32.

And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, Crying out, Men of Israel, help : This is the man, that teacheth all men every where against the people, and the law, and this place : and further brought Greeks also into the temple, and hath polluted this holy place.

And all the city was moved, and the

people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut. And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar. Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

IN THE LORD'S GRACIOUS APPEARANCE
TO PAUL, TO STRENGTHEN AND EN-
COURAGE HIM UNDER HIS ACCUMU-
LATED PERSECUTIONS.

Acts xxiii. 10, 11.

And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle. And the night following, the Lord stood by him,

and said, Be of good cheer, Paul : for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

IN DELIVERING PAUL OUT OF THE
HANDS OF THE JEWS WHO HAD
BOUND THEMSELVES UNDER A
CURSE TO DESTROY HIM.

ACTS xxiii. 12—24, 31, 32.

And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty which had made this conspiracy. And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near are ready to kill him. And when

Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him. So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee. Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me? And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly. But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee. So the chief captain then let the young

man depart, and charged him, See thou tell no man that thou hast shewed these things to me. And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night ; And provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor.

Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris. On the morrow they left the horsemen to go with him, and returned to the castle.

IN PRESERVING PAUL THROUGH A
LONG AND DANGEROUS VOYAGE,
WHEN SENT A PRISONER TO ROME,
AND GIVING HIM THE LIVES OF ALL
THAT SAILED WITH HIM.

Acts xxvii. 1, 2.

And when it was determined that we should sail into Italy, they delivered Paul

and certain other prisoners unto one named Julius, a centurion of Augustus' band. And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia.

PAUL FORETELLS THE DANGERS OF THE VOYAGE.

Acts xxvii. 9—11.

Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them, And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

IN HONOURING PAUL WITH A GRACIOUS REVELATION, AND MAKING HIM THE COUNSELLOR AND COMFORTER OF ALL THAT WERE WITH HIM.

Acts xxvii. 20—26.

And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away. But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee. Wherefore, Sirs, be of good cheer: for I believe God, that it shall be even as it was told

me. Howbeit we must be cast upon a certain island.

THE LORD'S GRACIOUS DELIVERANCE.

Acts xxvii. 27—44.

But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country: And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms. Then fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, Paul said to the centurion, and to the soldiers, Except these abide in the ship, ye cannot be saved. Then the soldiers cut off the ropes of the boat, and let her fall off. And while the

day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. Wherefore I pray you to take some meat: for this is for your health: for there shall not an hair fall from the head of any of you. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat. Then were they all of good cheer, and they also took some meat. And we were in all in the ship two hundred three score and sixteen souls. And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea. And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoisted up the mainsail to the wind, and made toward shore.

And falling into a place where two seas met, they ran the ship aground ; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. But the centurion, willing to save Paul, kept them from their purpose, and commanded that they which could swim should cast themselves first into the sea, and get to land : And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

IN PRESERVING PAUL, WHEN A VIPER HAD FASTENED ON HIS HAND.

Acts xxviii. 1—6.

And when they were escaped, then they knew that the island was called Melita. And the barbarous people shewed us no little kindness : for they kindled a fire,

and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should haye swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

IN REWARDING THE KINDNESS OF
PUBLIUS, AND THE INHABITANTS OF
MELITA, TO PAUL AND HIS SHIP-
WRECKED COMPANIONS.

Acts xxviii. 7—10.

In the same quarters were possessions of

the chief man of the island, whose name was Publius ; who received us, and lodged us thrée days courteously. And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux : to whom Paul entered in, and prayed and laid his hands on him, and healed him. So when this was done, others also, which had diseases in the island, came, and were healed : Who also honoured us with many honours ; and when we departed, they laded us with such things as were necessary.

IN PRIVILEGING PAUL TO PREACH
THE GOSPEL FOR TWO YEARS AT
ROME.

ACTS xxviii. 30, 31.

And Paul dwelt two whole years in his own hired house, and received all that came in unto him, Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

IN COMMANDING TO BE WRITTEN FOR
THE SUPPORT AND COMFORT OF THE
CHURCH THROUGHOUT ALL GENERA-
TIONS, THE ETERNAL BLESSEDNESS
OF THOSE WHO DIE IN THE LORD.

REV. xiv. 13.

And I heard a voice from heaven saying
unto me, Write, Blessed are the dead
which die in the Lord from henceforth:
Yea, saith the Spirit, that they may rest
from their labours; and their works do
follow them.

THE END.

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